

A
DISCOVRSE
OF THE DAM-
NED ART OF WITCH-
CRAFT; SO FARRE FORTH

as it is reuealed in the Scriptures, and
*manifest by true expe-
rience.*

FRAMED AND DELIVERED
by M. WILLIAM PERKINS, *in his ordi-
narie course of Preaching, and now published*
by THO. PICKERING *Batchelour of*
Diuinitie, and Minister of Fin-
chingfield in Essex.

WHEREVNTO IS ADIOYNTED
a twofold Table; one of the order and Heades
of the Treatise, another of the texts of Scripture
explained, or vindicated from the cor-
rupt interpretation of the
Aduersarie.



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DISCOURSE

OF THE

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BY

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TO THE RIGHT
HONOVABLE, SIR EDWARD

COOKE Knight, Lord chiefe Iustice of his
Maiesties Court of Common Pleas;
Grace and peace.



Right Honourable; The
word of God that one-
ly Oracle of truth, hath
pointed out the Ene-
mie of mankind, by his
proper Characters, in
sundrie places. Our Sa-
uiour tearmes him, the
a Prince of this World;

& *a^b murderer from the beginning.* Peter com-
pares him to *c a roaring Lyon*, that rangeth a-
broad in the earth, *seeking whō he may deuoure.*
His attempts in regard of their quality, are cal-
led *d ροιμαλς*. subtil & deepe deuises; yea *e με-
θοδους* plots exquisitely contriued, and orderly
framed, as it were in Methode. The meaning
of the holy Ghost in these and such like attri-
butes, is, to expresse that measure of policie and
power, which Satan hath reserued vnto him-
selfe even in the state of his Apostasie, improo-
ued by long experience, and instantly practised

a Ioh. 12. 31.

b Ioh. 8. 44

c 1. Pet. 5. 8.

d 2. Cor. 1.

11.

e Eph. 6.

11.

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vpon the tonnes of men, that he might set vp in the world, a spirituall regiment of time, as a meane to encounter the kingdome of grace, and if it were possible, to bring the same to ruine. To forbear instances of open force made against God and his Church by other courses, for the compassing of his desires, how skilfully he workes his owne aduantage, by secret opposition in the exercise of that cursed Art, which is the Subject of the present Discourse, is a point not vnworthie your Honourable consideration.

The Power of this Prince of darknesse, beeing aboue the might of all sensible Creatures, and euery way seconded by the greatnesse of his knowledge and experience, manifesteth it selfe herein, for the most part, by workes of wonder, transcendent in regard of ordinarie capacitie, and diuersly dispensed by his chosen instruments of both sexes, sometime in matter of Diuination, sometime by Inchantment, sometime by rare sleights and delusions; otherwhiles by hurting, by curing, by raising of Tempests, by speedie conuayance and transportation from place to place, &c. and all to purchase vnto himselfe admiration, feare, and faith, of the credulous world, which is vsually carried away, with affectation and applause of signes and wonders. His policie, appeareth in a wise and exquisite manner of framing and conceiuing both his practises and grounds; the one to procure credit and intertainment, the other,

that

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that he may not faile of his purpose, but proceede vpon certenties;

Touching the manner of his practise. He stands resolved, that the world hath taken notice of him to be *a lyar, and the father thereof*; and therefore if he should offer to speake in his owne language, or informe an Art by Rules of his owne deuising; he might haply incurre suspicion of falshood. Hereupon he composeth his courses *μυμητικῶς*, by way of counterfait and imitation, not of the actions and dealings of men, but of the order of Gods owne proceeding with his Church; holding it a sure principle in policie, That actions will be much more effectuall, when they be framed vnto the best presidents, then when they are suted to the direction of meaner examples. To this purpose, as God hath made a Couenant with his Church, binding himselfe by promise to be their God, and requiring of them the condition of faith and obedience; so doth Satan indented with his Subiects by mutuall confederacie, either solemnly or secretly; whereby they bind themselves on the one part to obserue his Rules, and he on the other to accomplish their desires. Againe, God giues his Word, the Interpreter of his will, and his Sacraments, the scales of his promises; to which beeing rightly administred and receiued, he hath tied his own presence, and the worke of his grace in them that beleue. Answerably to this, the Deuill giues a word of direction to his Instruments,

f Ioh. 8. 44.

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a Gen. 18.
17. b Num.
12.6. c A-
mos 3.7.
d Act. 10.10.

c Exod. 25.
22.
Numb. 7. 89.

* Herodot.
Euterpe.

and addeth vnto it, Charmes, Figures, Chara-
cters, and other outward Ceremonies, at the
vse whereof he hath bound himselfe to be pre-
sent, and to manifest his power in effecting the
thing desired. Furthermore, God hath re-
uealed his will to the Patriarchs, Prophets, and
Apostles, by familiar ^a conference, by ^b dreams,
by ^c inspiration, by ^d Trances: In the same ma-
ner, Satan hath his Diuiners, and Soothsayers,
his Pythonisses, his Cassandraes, his Sibylles, to
whome he maketh knowne things to come, by
familiar presence, by dreames, &c. To con-
clude, God had in the Old Testament his
Temple at Ierusalem, yea his ^c Oracle, from
whence he spake, and gaue the answer vnto
Moses: So of auncient times, the deuill ere-
cted his Temple at ^{*} Dodona, and Delphos,
whence he gaue his answers, for the satisfacti-
on of the superstitious Heathen. Yea, and at
this day, as the Ministers of God doe giue re-
solution to the conscience, in matters doubtfull
and difficult: so the ministers of Satan, vnder
the name of Wise-men, and Wise-women, are
at hand, by his appointment, to resolute, direct,
and helpe ignorant and vnsettled persons, in ca-
ses of distraction, losse, or other outward cala-
mities.

Now the Grounds whereupon he buildeth
his proceedings for certentie, are cunningly ga-
thered from the disposition of mans heart, by
naturall corruption, and that in three speciall
instances. First, he knowes that Man naturally

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out of the light of grace, hath but *a meere*
Soule, indued onely with some generall and
 confused notions; and as for matters of deeper
 apprehension touching God and heavenly
 things, there is a vaile of ignorance and blind-
 nesse drawne over the eyes of his mind. Where-
 upon, though he be apt to know and worship
 a God, and learne his will, yet for want of in-
 formation by the word, he is prone to erre in
 the practise of his notion. Here Satan applies
 himselfe to mans measure, and at his owne will,
 drawes the minde into error, by his delusions,
 and impostures. This made the *g* Samaritans in
 the Old Testament, and the superstitious *h* A-
 thenians in the New, to worship an *unknowne*
God, that is the *i* Deuill. Hence it was, that the
 greatest Clarkes of Greece, *k* Thales, Plato,
 and the rest, for want of a better light, sought
 vnto the Wizzards of Egypt, whome they cal-
 led Prophets, men instructed by Satan in the
 grounds of Diuination. And of this sort
 were Iannes and Iambres mentioned in the
l Scriptures. Hence it was also that the aun-
 cient Heathen, hauing *m* no Law and Testimo-
 nie from God, inquired at Soothsayers, and mur-
 muring Inchanters; others betooke them-
 selues, in matters of doubt and difficultie, to
 the old Oracles of *n* Iupiter Ammon in Libya,
 of *o* Iupiter Dodonæus at Dodona in Epirus;
 of *p* Apollo at Delphos, of *q* Iupiter Tropho-
 nius in Bœotia, and the rest; where the Deuill
 gaue the answer, sometimes one way, and

l 1. Cor. 2. 14.
h 16. 2. 20.

g 2. king. 17.
29. Ich 4. 21.
h A. 2. 17. 23.
i 1. Cor. 10.
 20.
k Diog. La-
 ert. lib. 1. in
 Thaletis e-
 pist. ad Phe-
 recid. & l. 3.
 Strabo Geo-
 gr. l. 17.
l 2. Tim. 3. 8.
m E. 2. 8. 19.
 20.
n Diod. Sic.
 l. 17. Plin. l. 5.
 c. 5.
o Herodot.
 Euterpe.
 Strabo Geo-
 gr. l. 16. ex
 Hom. Odyss.
 2.
p Pausan. in
 Phocicis.
 Herodot.
 Euterpe. Str.
 Geogr. lib. 9.
 & l. 1. 16.
q Pausan. in
 Bœoticis.
 Strabo Geo-
 gr. lib. 9.

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* Omnis superstitio inbecillitatem animi atque a nihilis est. Cic. de Divin.

h Levit. 19.

37.

i Clem. Al.

epist. lib. 6.

Strabo Geogr. lib. 5.

Dan. 2. 2.

Matth. 2. 1.

sometimes another. Secondly, Satan by observation perceiveth, that man vpon a weake and ignorant minde, is prone superstitiously to dote vpon the creatures, attributing some diuine operation or vertue to them, without any ground of Gods word, or common vnderstanding; and consequently disposed to worship God in some worke of man, or to ioyne to the same worship the inuentions of man, which he hath not commanded. Vpon which ground he made the Heathen to dote vpon their wise-men, to regard *h Soothsayers*, and *them that wrought with Spirits*; The Chaldean Philosophers renowned for their superstitions and Magicall courses, to make the Heauens, *fatalium Legum Tabulam*, ascribing that to the vertue of the Starres, which was knowne and done by Satanicall operation; The Magicians of Persia, to admit of corruptions in their auncient good learning, and to giue themselves, vpon reading the fabulous writings of the Chaldean Sorcerers, to the studie of vnlawfull Arts inuented by himselfe, both before and after the times of Daniel the Prophet: Lastly, the ancient Romanes vpon a superstitious dorage, neuer to vndertake any businesse of weight, *nisi auspiciato*, vnlesse they had luckie content and warrant from the Colledges of their Augurors erected by *Romulus*. Thirdly, there is a naturall Distemper in the minde of man, shewing it selfe in these particulars, That he cannot endure to stand in feare of imminent daunger;

That

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That he swells in an high conceit of his owne
deserts, specially when he is in lower estate,
then he would be; That he will not beare a
wrong done, without reuenge; That he rests
not satisfied, with^a the measure of knowledge
receiued, but affecteth the searching of things
secret, and not reuealed. When the minde is
possessed with these troubled passions; with
care to helpe it selfe; then comes the Deuill;
and ministreth occasion to vse vnlawfull means
in the generall, and forceth the minde by con-
cinnall suggestion, to determine it selfe in par-
ticular vpon his owne crafts. It was the case
of ^k Saul, and of ^l Nebuchadnetiar. It caused
many of the Heathen Philosophers, to go from
Athens to Memphis, from Grecia to Syria, from
men on earth to wicked Spirits in hell, to get
more illumination at the hands of the Prince of
darkenesse. It moued sundrie mal-contented
Priests of Rome, to aspire vnto the chaire of
Supremacie, by Diabolicall assistance; yea ^b to
exercise Magicall arts, when they were Popes:
and thereby to manifest indeed, that they were
not the true Successors of Simon Peter, but
heyres of the vertues of Simon *that Magnus*,
who bewitched the people of Samaria, and
professed to doe that by the great power of
God, which he wrought by the ayde and assi-
stance of the Deuill.

If any doe thinke it strange, that Satan
should in this sort oppose himselfe to the king-
dome of God, and maintaine his owne princi-

palitie.

^k 1. Sam. 28.
^l Dan. 2. 1, 2.

^a Platina in
Sylv. 2. &c.
Fascic. tem-
perum.
^b Benno
Cardinal. de
Syluest 3. &
Gregor. 6.
Act. 8. 9.

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August. En-
chirid. cap.
95. & 96.

1. Sam. 28.

2 Theff. 2.
10, 11, 12.

Deut. 13. 3.

palitie, by such vngodly arts and exercises; They must knowe, that this and all other euills come to passe euen by the will of God, who hath iustly permitted the same; To punish the wicked for their horrible sinnes; as Saul for his wickednesse: To auenge himselfe vpon Man for his ingratitude; who hauing the truth reuealed vnto him, will not beleue. or obey it; To waken and rowze vp the godly, who are sleeping in any great sinnes or infirmities; Lastly, to trie and prooue his people, whether they will cleaue to him and his word, or seeke vnto Satan and wicked Spirits.

Now from the consideration of the premisses, we conclude it a necessarie thing for the Church and people of God, to be acquainted with the dealing of Satan in this kinde, that knowing his subtrill deuises, they may learne to auoyd them. For which purpose this Treatise was first framed, and now exhibited to your Lordship. The iust commendation whereof, aboue others formerly diulged touching this Argument, appeareth herein, that it serueth to the full opening and declaration of Satans Methode in the ground and practises of Witchcraft. Wherein among many other remarkable points, it may please you to take speciall notice of these particulars. I. That they doe grossely erre, who either in expresse tearmes denie that there be Witches, or in effect, and by consequent; auouching that there is no league betweene them and the Deuill; or affirming they
can

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can doe no such miraculous workes, as are ascribed to them. The former issueth plainly out of the bodie of the Discourse. And for the latter; That there is a Couenant betweene them, either explicite in manner and forme, or implicite by degrees of superstitious proceeding in the vse of meanes insufficient in themselves; is plainely taught and confirmed in the same. That Witches may and doe worke wonders, is evidently prooued; howbeit not by an omnipotent power, (as the Magician hath vnlearnedly and improperly taught) but by the assistance of Satan their Prince, who is a powerfull Spirit, but yet a Creature, as well as they. And the Wonders wrought by them are not properly and simply *miracles*, but *workes of wonder*, because they exceede the ordinarie power and capacitie of men, especially such as are ignorant of Satans habilitie, and the hidden causes in nature, whereby things are brought to passe. II. That the Witch truely conuicted, is to be punished with death, the highest degree of punishment; and that by the Lawe of Moses, the equitie whereof is perpetuall. Yea euen the better Witch of the two in common reputation, because both are equally enemies to God, and all true religion; and it is well knowne by true experience, that all professed Sorcerers, are guiltie of many most monstrous impieties. III. That the Miracles of the Popish Church at this day, are indeed either no Miracles, or false and deceitfull workes. Touch-

* Reignald
Scott, epist.
ad Lectores.

Mira vel miranda, non
Miracula.

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Lib. de civ.
Dei. 22. c. 8.

Homil. 19.
oper. im-
perfect.

Act 3. 12.
16.

ing corporall presence in the Sacrament, which they affirme to be by miracle; If it were true, then miracles were not yet ceased, but should still be as ordinarie in the Church, as are the Sacraments. A point not onely confuted in the latter part of this Treatise, but also by the testimonie of purer Antiquitie. Augustine saith, *That miracles were once necessarie to make the world beleue the Gospel: but he that now seekes a signe that he may beleue, is a wonder, yea a monster in nature.* Chrysostome concludeth vpon the same grounds, that *there is now in the Church, no necessitie of working Miracles; and calles him a false Prophet that now takes in hand to worke them.* Againe, if there be a miracle in the Sacrament, it is contrarie to the nature of all those that were wrought, either by Moses and the Prophets, or by Christ, and his Apostles. For they were apparent to the eye, but this is insensible; and therefore neither of force to mooue admiration, nor to conuince the minde of man, and make him to beleue. As for those, which are pretended to be wrought by Saints in that church; if we make recourse to the Primitiue times, wherein God gaue the gift, to breede faith in the Gentiles; we shall finde that the power of producing such workes, was neuer actually inherent in the Apostles, but dispensed by them *in the Name of Christ*: Neither was it in their libertie, to worke miracles, when they would, but when it pleased God, vpon speciall cause.

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to call them thereunto. And if neither the power nor the will was in them, much lesse is it likely to be found in any of the Saints. And for their Reliques, of what name soever, so greatly magnified and resorted vnto; we denie there is any such vertue in them. For they may not be thought to be more effectuell then the hem of Christs garment, from which the power of healing the woman did not proceede, but from *himselfe*: Or, then the Napkin of Paul, which did not cure the sicke, but *the power of God* onely, dispensed by the hands of *Paul*: Miracles therefore, auouched by them, to be wrought at the Tombs & Statues of Saints, and by their reliques and monuments, are but meere Satanicall wonders, seruing to maintaine Idolatrie and superstition; and are in truth, no better then the wonders of the Donatists in S. Augustines time, *aut signa mendacium hominum, aut portenta fallacium spirituum*. IV. That the light of the Gospel purely preached, is a soueraigne meane, to discouer & confound the power and policie of *Satan* in Witch-craft and Sorcerie. The word of God preached, is the *weapon of the Christians warfare*, and is *mightie through God to cast downe strong holds*. At the dispensation of it by the disciples of Christ, *Satan fell from heauen as lightning*. After the ascension of Christ into Heauen, in the times of *Cladius Cesar*, the *Deuill* stirred up sundrie persons, who in regard of the admirable works which they did, by the helpe of *Magicke* and

Sorce-

Luk. 8.46.

Act. 19. 12.
12.

Aug. lib de
vinitat. eccl.
cap. 16.
2. Cor. 4.4.

2. Cor. 10. 4.

Luk. 10. 18.

* Iust. Mart.
Apol. ad An-
ton.

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AQ. 8. 10.

Euseb. Eccl.
hist. lib. 1.
cap. 12.

Rev. 20. 3.

Sorcerie, were accounted as Gods, and their Statues erected and worshipped with great reverence. Amongst the rest, one *Simon*, called by a kinde of eminencie; *Magus*, practising his trade with successe, to the admiration of the multitude, was holden to be *the great power of God*. Whose dealing was first discovered by the light of the word, shining in the Ministry of the Apostles, and himselfe convicted with such evidence of truth, to be an Instrument of Satan, that he was forced at length to flie out of Samaria into the Westerne parts, as *Eusebius* recordeth in his Ecclesiasticall Historie. By this, Christ the true angel of the Covenant, locked and bound up Satan for a 1000. yeares after his ascension, that he might not be so generally powerfull in seducing the Gentiles, as he had beene before his incarnation. But toward the expiration of those yeares, when corruption began to creepe into the Papacie; when the Bishops affected that Sea, and aspired vnto it by Diabolicall arts; when the Canons, Decrees, Sentences, Synodalls, Decretalls, Clementines, Extravagants, with other Laws and Constitutions, prevailed above the Scriptures; then began Satan againe to erect his Kingdome, and these workes of iniquitie to be set abroad.

These points together with the whole work ensuing; I humbly commend to your Honorable patronage, that under your protection they may freely passe to the common view of the world; Wherin if I seeme over-bold, thus to

presse

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pretle vpon your Lordship vnknowne; my answer is at hand; That all by-respects for a part, I haue beene hereunto induced many waies. First, vpon a reuerent opinion of those rare gifts of knowledge and pierie; wherewith God hath beautified your person, and thereby aduanced you to high place, and estimation in this Common-wealth; Whereof those your graue and iudicious speeches, euen in the weightiest matters touching God and Cesar, as also those many learned writings, haue given large testimonie. Fro which hath issued the greatnes of your Name, both in the present iudgement of the world, and in future expectation. Next out of a resolved perswasion of your Honourable disposition, as in generall to the whole house of Leui, so particularly to those, whose labours haue fruitfully flowed out of the Schooles of the Prophets, amongst whome the Author of this booke, in his time, was none of the meane. Lastly, by the consideration of the Argument arising out of a Law Iudiciall, agreeable to the calling and qualitie of a Iudge. A Law penall in regard of the offence, and therefore suitable to his proceedings, whose office is to heare with fauour, to determine with equitie, to execute iustice with moderation. A law of the highest, and greatest weight, immediately concerning God and his Honour, and therefore appertaining to him, that *sits in the place of God*, to maintaine his right, *that he may be with him, in the cause and iudgement.*

By

Deut. 1. 16.
2. Chron.
19. 6.

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By such Motiues, I haue encouraged my selfe,
vnder assurance of your Lordships pardon, to
present you with that, wherein you are most
deseruedly interessed; further intreating your
fauourable interpretation and acceptance, both
of the qualitie of the Worke, and of the paines
of the Publisher. And thus heartily wishing
to your Lordship increase of grace and honour,
with a daily influence of blessing and direction
from heauen, vpon your graue consultations
and employments, I humbly take my leave, and
commend you to the grace of God, *by whome*
doe rule all the Iudges of the earth. Finch-
field. Octob. 26. 1608.

Prov. 8.16.

Your L. in all Christian dutie
A. to be commanded,

THOMAS PICKERING.



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FINIS.



A Discourse of Witchcraft.

Exod. 22. 18.

Thou shalt not suffer a Witch to live.



His text containeth one of the Iudiciall Lawes of *Moses* touching the punishment of Witchcraft: which argument I have chosen to intreat of, for these causes:

First, because Witchcraft is arise and common sinne in these our daies, and very many are intangled with it; beeing either practitioners thereof in their owne persons, or at the least, yielding to seeke for helpe and counsell of such as practise it.

Againe, there be sundrie men who

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receiue it for a truth, that Witchcraft is nothing else but a meere illusion, and Witches nothing but persons deluded by the Deuill: and this opinion takes place not onely with the ignorant, but is holden and maintained by such as are learned, who doe auouch it by word and writing, that there be no witches, but as I said before.

Vpon these and such like considerations, I haue beene moued to vnder-take the Interpretation of this Iudiciall law, as a sufficient ground of the doctrine which shall be deliuered. In handling whereof, two things are distinctly to be considered. The first, what is a Witch. The second, what is her due and deserued punishment. And both these beeing opened and handled, the whole meaning of the law will the better appeare.

For the first. To giue the true description of a Witch, is a matter of great difficultie, because there be many differences and diuersities of opinions touching this point; and therefore that we may properly and truly define a Witch,

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we must first pause a while in opening the nature of Witchcraft, so farre forth as it is deliuered in the bookes of the Old and New Testament, and may be gathered out of the true experience of learned and godly men.

Touching Witchcraft therefore I will consider three points:

I. What witchcraft is.

II. What is the ground of the whole practise thereof.

III. How many kinds and differences there be of it.

CHAP. I.

*Of the Nature of
Witchcraft.*



To begin with the first: According to the true meaning of all the places of holy Scripture which treat of this point, it may be thus described:

Witchcraft is a wicked Arte, seruing
for the working of wonders, by the assi-

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“ stance of the Deuill, so farre forth as
“ God shall in iustice permit.

Sect. I.

I say it is an *Arte*, because it is commonly so called and esteemed amongst men, and there is reason why it should be thus tearmed. For as in all good and lawfull arts, the whole practise thereof is performed by certaine rules and precepts, and without them nothing can be done: so Witchcraft hath certaine superstitious grounds and principles whereupon it standeth, and by which alone the feats and practises thereof are commonly performed.

If it be demaunded, what these rules be, and whence they had their beginning, considering that euery *Arte* hath reference to some author, by whom it was originally taught and deliuered? I answer, that they weare deuised first by Satan, and by him reuealed to wicked and vngodly persons of auncient times, as occasion serued: who receiuing them from him, became afterward, in the iust iudgement of God, his instruments to

report

report and conuey them to others from hand to hand.

For manifestation whereof, it is to be considered, that God is not onely in generall a Soueraigne Lord and King ouer all his creatures, whether in heauen or earth, none excepted, no not the deuills themselues; but that he exerciseth also a speciall kingdome, partly of grace in the Church militant vpon earth, and partly of glorie ouer the Saints and Angels, members of the Church triumphant in heauen. Now in like manner the Deuill hath a kingdome, called in Scripture the kingdom of darknes, whereof himselfe is the head and gouernour, for which cause he is tearmed ^a *the Prince of darknes*, ^b *the God of this world*, ruling and effectually working in the hearts of the children of disobedience.

^a Ephe 6.12.
^b 2. Cor. 4.4.

Againe, as God hath enacted Laws, whereby his kingdome is gouerned, so hath the deuill his ordinances, whereby he keepeth his subiects in awe and obedience, which generally and for substance, are nothing else but transgressi-

ons of the very lawe of God. And amongst the all, the precepts of Witchcraft are the very chiefe and most notorious. For by them especially he holds vp his kingdome, and therefore more esteemeth the obedience of them, then of other. Neither doth he deliuer them indifferently to euery man, but to his owne subiects, the wicked; and not to them all, but to some speciall and tried ones, whome he most betrusteth with his secrets, as beeing the fittest to serue his turne, both in respect of their willingness to learne and practise, as also for their abilitie to become instruments of the mischief, which he intendeth to others.

If it be here asked, whence the deuill did fetch and conceiue his rules? I answer, out of the corruption and deprauation of that great measure of knowledge he once had of God, and of all the duties of his seruice. For that beeing quite depraued by his fall, he turnes the same to the inuenting and deuising of what he is possibly able, against God and his honour. Hereupon, well perceiuing

ceiuing that God hath expressely commanded to renounce, and abhorre all practises of Whitchcraft, he hath set a broach this art in the world, as a maine pillar of his kingdome, which notwithstanding is flatly and directly opposed to one of the maine principall lawes of the kingdome of God, touching the seruice of himselfe in spirit and truth.

Ioh. 4. 24.

Againe, the reason why he conueies these vngodly principles and practises from man to man is, because he finds in experience, that things are farre more welcome and agreeable to the common nature of mankinde, which are taught by man like vnto themselves, then if the deuill should personally deliuer the same to each man in speciall. Hereupon, he takes the course at first to instruct some fewe onely, who beeing taught by him, are apt to conuey that which they know to others. And hence in probabilitie this deuillish trade, had his first originall and continuance.

Se^t. II.

In the second place, I call it *a wicked*

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art.

art, to distinguish it from all good and lawfull artes, taught in schooles of learning, which as they are warrantable by the word of God; so are they no lesse profitable and necessary in the Church. Again, to shew the nature and qualite of it; that it is a most ungracious and wicked art, as appeareth by the Scriptures. For when Saül had broken the expresse commandement of God, in sparing Agag, and the best things; Samuel tells him, that rebellion and disobedience is as the sinne of Witchcraft, that is, a most horrible and grievous crime, like vnto that wicked, capitall, and heinous sinne, 1. Sam. 15. 23.

Sec. III.

Thirdly, I adde, *tending to the working or producing of wonders*, wherein is noted the proper ende of this art, whereby I put a further difference betweene it, and others that are godly and lawfull.

Now if question be mooued, why man should desire by Witchcraft to worke wonders: I answer, the true and proper cause is this. The first temptati-

on, whereby the deuill preuailed against our first parents, had inclosed within it many sinnes: for the eating of the forbidden fruit, was no small or single offence, but as some haue taught, contained in it the breach of euery commandement of the Morall laws. Amongst the rest, Satan laboured to bring them to the sinne of *discontentment*, whereby they sought to become as Gods; that is, better then God had made them, not resting content with the condition of men. This sinne was then learned, and could neuer since be forgotten, but continually is deriued from them to all their posteritie; and now is become so common a corruption in the whole nature of flesh and blood, that there is scarce a man to be found, who is not originally tainted therewith as he is a man.

This corruption shewes it selfe principally in two things, both which are the maine causes of the practises of Witchcraft.

First, in mans outward estate; for he beeing naturally possessed with a loue of himselfe, and an high conceit of his

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owne deseruing, when he liues in base and low estate, whether in regard of povertie, or want of honour and reputation, which he thinkes by right is due vnto him: he then growes to some measure of griefe and sorrow within himselfe. Hereupon, he is moued to yeeld himselfe to the deuill, to be his vassall and scholler in this wicked art, supposing that by the working of some wonders, he may be able in time to releue his povertry, and to purchase to himselfe credit and countenance amongst men.

It were easie to shew the truth of this, by examples of some persons, who by these meanes haue risen from nothing, to great places and preferments in the world. In stead of all, it appeareth in certain Popes of Rome, as Syluester the second, Benedict the eight, Alexander the sixt, Iohn the tenth and twentie one, &c. who for the attayning of the Popedom (as histories record) gaue themselves to the deuill in the practise of witchcraft, that by the working of wonders, they might rise from one step of honour to another, vntill they had seared themselves

Platina de
vit. Pont. in
vita Silv. 2.
Baleus in
Act. Rom.
Pont. lib. 5.
& lib. 6.

in the chaire of the Papacie. So great was their desire of eminencie in the Church, that it caused them to dislike meaner conditions of life, and neuer to cease aspiring, though they incurred thereby the hazard of good conscience, and the losse of their soules.

The second degree of discontentment, is in the minde and inward man; and that is *curiositie*, when a man resteth not satisfied with the measure of inward gifts receiued, as of knowledge, wit, vnderstanding, memorie, and such like, but aspires to search out such things as God would haue kept secret: and hence he is mooued to attempt the cursed art of Magicke and witchcraft, as a way to get further knowledge in matters secret and not reueiled, that by working of wonders, he may purchase fame in the world, and consequently reape more benefit by such vnlawfull courses, then in likelihood he could haue done, by ordinarie and lawfull meanes.

August. conf.
fest. l. 10. c. 35

Set. IV.

Fourthly, it is affirmed in the description,

tion, that Witchcraft is practised *by the assistance of the Deuill*, yet the more fully to distinguish it from all good, lawfull, and commendable arts. For in them experience teacheth, that the Arts-master is able by himselfe to practise his art, & to doe things belonging thereunto, without the help of another. But in this it is otherwise; for here the worke is done by the helpe of another, namely, the Deuill, who is confederate with the Witch. The power of effecting such strange works, is not in the art, neither doth it flow from the skill of the forcerer, man or woman, but is deriued wholly from Satan, and is brought into execution by vertue of mutuall confederacie, betweene him and the Magician.

Now that this part of the description may be more clearly manifested, we are to proceede to a further point, to show what kind of wonders they be which are ordinarily wrought by the ministerie and power of the deuill.

s 1. Wonders therefore be of two sorts; either true and plaine, or lying
and

and deceitfull.

A true wonder is a rare worke, done by the power of God simply, either aboue, or against the power of nature, and it is properly called a *miracle*. The Scripture is plentiful in examples of this kind. Of this sort, was the deuinding of the redde sea, and making it drie land by a mighty east wind, that the children of Israel might passe through it, Exod. 14. 21. For though the East wind be naturall of great force to mooue the waters, and to drie the earth; yet to part the sea asunder, and to make the waters to stand as walls on each side, and the bottome of the sea as a pavement, this is a worke simply aboue the naturall power of any wind, and therefore is a miracle. Again, such were the wonders done by Moses and Aaron before Pharaoh in Egypt, one whereof, in stead of many, was the turning of Aarons rodde into a serpent, a worke truely miraculous. For it is aboue the power of naturall generation, that the substance of one creature should be really turned into the substance of another, as the substance of a

rodde

roode into the substance of a serpent. Of the like kinde, were the standing of the Sunne in the firmament without moouing in his course, for a whole day, Iosh. 10. 13. the going backe of the Sunne in the firmament tenne degrees, 2. King. 20. 11. the preservation of the three men, Shadrach, Meshach, and Abednego in the midst of the hoat fierie fornace, Dan. 3. 25. and of Daniel in the lyons den, Dan. 6. 22. the feeding of five thousand men, beside women and children, with five loaves and two fishes, Matth. 14. 20. 21. the curing of the eyes of the bling man, with spittle and clay tempered together, Ioh. 9. 6. 7. &c.

Now the effecting of a miracle in this kind, is a work proper to God onely; and no creature, man, or Angel, can doe any thing either aboue or contrarie to nature, but he alone which is the Creator. For as God in the beginning made all things of nothing, so he hath reserued to himselfe, as a peculiar work of his almightie power, to change or abolish the substance, propertie, motion

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and vse of any creature. The reason is, because he is the author and creator of nature, and therefore at his pleasure, is perfectly able to command, restraine, enlarge, or extend the power & strēgth thereof, without the helpe or assistance of the creature.

Againe, the working of a miracle is a kind of creation, for therein a thing is made to be, which was not before. And this must needs be proper to God alon, by whose power, things that are, were once produced out of things that did not appeare. The conclusion therefore must needs be this, which Dauid confesseth in the Psalme: *God onely doth wondrous things*, Psalme 136.4. that is, works simply wonderfull.

But it is alleadged to the contrarie, that the Prophets in the old Testament, and the Apostles in the new, did worke miracles. I answer, they did so, but how? not by their owne power, but by the power of God, beeing onely his instruments, whom he vsed for some speciall purpose in those works: and such as did not themselues cause the miracle, but

God

God in and by them. The same doth Peter and Iohn acknowledge, when they had restored the lame man to the perfect use of his limmes, *that by their power and godlinesse, they had not made the man to goe, Act. 3. 12.*

Againe, it is objected, that our Saviour Christ in his manhood wrought many miracles, as those before mentioned, and many more. *Ans.* Christ as he was man did something in the working of miracles, but not all. For in euery miraculous worke there be two things, the worke it selfe, and the acting or dispensing of the worke: the work it selfe, being for nature and substance miraculous, considering it was aboue or against the order of natural causes, did not proceed from Christ as man, but from him as God; but the dispensation of the same, in this or that visible manner to the viewe of men, was done and performed by his manhood. For example; The raising vp of Lazarus out of the graue, hauing beene dead foure daies, was a miracle; so the effecting whereof, both the Godhead & the manhood of Christ concurred,

curred, by their seuerall & distinct actions. The manhood onely vttered the voice, and bad Lazarus come forth, but it was the godhead of Christ that fetched his soule from heauen, and put it againe into his bodie, yea, which gaue life and power to Lazarus, to heare the voice vttered, to rise and come forth. Ioh. 11. 43. In like manner, when he gaue sight to the blinde, Matth. 20. 34. he touched their eyes with the hands of his manhood, but the power of opening them, and making them to see, came from his Godhead, whereby he was able to doe all things. And in all other miraculous workes which he did, the miracle was alwaies wrought by his diuine power onely; the outward actions and circumstances that accompanied the same, proceeded from him as he was man.

Now, if Christ as he is man, cannot worke a true miracle, then no meere creature can doe it, no not the Angels themselues, and consequently not Satan, it beeing a meere supernaturall worke, performed onely by the omnipotent power of God.

§ 2. The second sort of wonders, are lying and deceitfull, which also are extraordinary workes in regard of man, because they proceed not from the vsuall and ordinarie course of nature: and yet they be no miracles, because they are done by the vertue of nature, and not aboue or against nature simply, but aboue and against the ordinarie course thereof: and these are properly such wonders, as are done by Satan and his instruments; examples whereof wee shall see afterwards.

If any man in reason thinke it not likely, that a creature should be able to worke extraordinarily by naturall means, he must remember, that though God hath reserued to himselfe alone the power of abolishing and changing nature, the order whereof he set and established in the creation, yet the alteration of the ordinarie course of nature, he hath put in the power of his strongest creatures, Angels and deuills. That the Angels haue receiued this power, and doe execute the same vpon his command or permission, it is manifest by

Scrip-

Scripture, and the prooffe of it is not so necessarie in this place. But that Satan is able to doe extraordinarie workes by the helpe of nature (which is the question in hand) it shall appeare, if we consider in him these things.

First, the Deuil is by nature a spirit, & therefore of great vnderstanding, knowledge, & capacitie in all naturall things, of what sort, qualitie, & cōdition soeuer, whether they be causes or effects, whether of a simple or mixt nature. By reason whereof he can search more deeply & narrowly into the grounds of things, then all corporall creatures that are clothed with flesh and blood.

Secondly, he is an auncient spirit, whose skil hath beene confirmed by experience of the course of nature, for the space almost of sixe thousand yeares. Hence he hath attained to the knowledge of many secrets, and by long observation of the effects, is able to discern and iudge of hidden causes in nature, which man in likelyhood cannot come vnto by ordinarie meanes, for want of that opportunitie both of vnderstanding

and experience. Hereupon it is, that whereas in nature there be some properties, causes, and effects, which man neuer imagined to be; others, that men did once know, but are now forgot; some, which men knewe not, but might know; and thousands which can hardly, or not at all be known: all these are most familiar vnto him, because in the inselus they be no wonders, but only miseries and secrets, the vertue and effect whereof he hath sometime obserued since his creation.

Thirdly, he is a spirit of wonderfull power and might, able to shake the earth, and to confound the creatures inferiour to him in nature and condition, if he were not restrained by the omnipotent power of God. And this power, as it was great by his creation, so it is not impayred by his fall, but rather increased and made more forcible by his irreconcilable malice he beareth to mankind, specially the seede of the woman.

Fourthly, there is in the deuil an admirable quicknes and agilitie, procee-

amo

ding from his spirituall nature, whereby he can very speedily and in a short space of time, conuay himselfe and other creatures into places farre distant one from another. By these sower helps, Satan is inabled to doe strange workes. *Strange* I say to man, whose knowledge since the fall is mingled with much ignorance, euen in naturall things; whose experience is of short continuance, and much hindered by forgetfulness; whose agilitie by reason of his grosse nature, is nothing, if he had not the helpe of other creatures; whose power is but weaknes and infirmity in comparison of Satans.

Yet if ther be any further doubt, how Satan can by these helps worke wonders, we may be resolued of the truth thereof by considering three other things. First, that by reason of his great knowledge and skill in nature he is able to apply creature to creature, and the causes efficient to the matter, and therby bring things to passe, that are in common conceit impossible.

Secondly, he hath power to mooue

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them,

them, not onely according to the ordinary course, but with much more speed and celeritie.

Thirdly, as he can apply and mooue, so by his spirituall nature he is able, if God permit, to conuey himselfe into the substance of the creature, without any penetration of dimensions: and being in the creature, although it be neuer so solide, he can worke therein, not onely according to the principles of the nature thereof, but as farre as the strength and abilitie of those principles will possibly reach and extend themselves. Thus it appeareth, that the deuill can in generall worke wonders.

§ 3. Now more particularly, the deuills wonders are of two sorts, Illusions, or reall actions.

An illusion is a worke of Satan, wherby he deludeth or deceiueth man. And it is two-fold; either of the outward senses, or of the minde. An illusion of the outward senses, is a worke of the deuill, wherby he makes a man to thinke that he heareth, seeth, feeleth or toucheth such things as indeede he doth not.

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August de
ci. Deil.
18. c. 18.

This the deuill can easily doe diuers waies, euen by the strength of nature. For example, by corrupting the instruments of sense, as the humor of the eye, &c. or by altering and changing the ayre, which is the meanes whereby we see, and such like.

Experience teacheth vs, that the deuill is a skilfull practitioner in this kind, though the means whereby he worketh such feats, be vnknowne vnto vs. In this manner Paul affirmeth that the Galatians were deluded, whē he saith, *O foolish Galatians who hath bewitched you?* Gal. 3. 1. Where he vseth a word *borrowed from the practise of witches and forcerers, who vse to cast a miste (as it were) before the eyes to dazle them, and make things to appeare vnto them which indeede they doe not see: and the ground of Pauls comparifon is that which hee takes for a graunted truth, that there be such delusions whereby mens senses are and may be corrupted by Satanicall operation.

Thus againe the deuill by the Witch of Endor deceiued Saul in the appea-

rance of Samuel, 1. Sam. 28. making him beleeue that it had beene Samuel indeed, whereas it was but a mere counterfeite of him, as shal appeare hereafter. Againe, the deuill knowing the constitutions of men, and the particular diseases whereunto they are inclined, takes the vantage of some, and secondeth the nature of the disease by the cōcurrence of his owne delusion, thereby corrupting the imagination, and working in the minde a strong perswasion, that they are become, that which in truth they are not. This is apparant in that disease which is termed *Lycanthropia*, where some, hauing their brains possessed and distempered with melancholy, haue verily thought themselves to bee wolues, and so behaued themselves. And the histories of men in former ages, haue recorded strange testimonies of some, that haue been thus turned into wolues, lyons, dogges birds, and other creatures, which could not be really in substance, but onely in appearance, and phantasie corrupted, and so these records are true. For God in his
just

just iudgement, may suffer some men
so to be bewitched by the deuill, that to
their conceit, they may seeme so be like
these brut beasts, though indeede they
remain true men still. For it is a worke
surmounting the deuills power, to
change the substance of any one crea-
ture, into the substance of another. By
this kind of delusion the Church of
Rome, in the times of blindness and
ignorance, hath taken great aduantage,
and much encreased her riches and ho-
nour. For there be three points of the
religion of that Church, to witte, *Pur-
gatorie, Inuocation of Saints, and honouring
of Reliques*, whereby she hath notably
enriched her selfe, all which had their
first foundation from these and such like
Satanicall impostures. For the onely
way, whereby they haue brought the
common sort to yeeld vnto them, both
for beleefe and practise, hath beene
by deluding their outward senses, with
false apparitions of ghosts and soules
of men, walking and ranging abroad af-
ter their departure, and such like, wher-
by simple persons, ignorant of their fer-
ches

ches and delusions, haue beene much affrighted, and caused thorough extremitie of feare and dread, to purchase their owne peace and securitie, by many and great expenses. And indeede these were the strongest arguments that ever they had, and which most preuailed with the common people, as is manifest in stories of all nations and ages, where such deceits haue taken place, though oftentimes by the iust iudgement of God, they were taken in their craft, and their feats reuealed.

The second kind of illusion, is *of the minde*, whereby the deuill deceiues the minde, and makes a man thinke that of himselfe which is not true. Thus experience teacheth, that he hath deluded men both in former and latter times, who haue auouched and professed themselves to be kings, or the sonnes of Kings. Yea, some haue holden themselves to be Christ, some to be Elias, some to be Iohn the Baptist, and some extraordinarie Prophets. And the like conceits haue entred into the minds of fundrie Witches, by the suggestion and

per-

perswasion of the deuill. To whome, when they haue wholly resigned their soules and bodies, they haue beene moued to beleue things impossible touching themselves, as that they haue indeed beene changed into other creatures, as cats, birds, mice, &c. The inquisitions of Spaine & other countries, wherein these and such like things are recorded touching Witches really metamorphosed into such creatures, cannot be true; considering that it is not in the power of the deuill, thus to change substances into other substances. And those conuersions recorded by them, were onely Satans illusions, wherewith the mindes of Witches were possessed, and nothing else; which though they were extraordinarie, (as the rest of this kinde are) yet they went not beyond the power of nature.

The second sort of the deuills wonders, are *reall workes*; that is, such as are indeede that which they seeme and appeare to be. These, howsoever to men that knowe not the natures of things, nor the secret and hidden causes thereof.

of, they may seeme very strange and admirable, yet they are no true miracles, because they are not aboue and beyond the power of nature.

If it be here alleadged, that the deuils workes are not reall and true actions, because the holy Ghost calleth them *Lying wonders*, 2. Thes. 2. 9. I answer, that they are called *Lying wonders*, not in respect of the workes themselves, for they were workes truly done and effected; but in regard of the deuills end and purpose in working the, which is to lie vnto men, and by them to deceiue. The truth of which point will appeare in the viewe of some particular examples.

Iob. 1. 16.

ver. 19.

First, we read in the historie of Iob, that Satan brought downe fire from heauen, which burnt vp Iobs sheep and seruants; and caused a mightie winde to blowe downe the house vpon his children, as they were feasting, to destroy them. Againe, he smote the bodie of Iob with botches and boyles. All these were true & reall workes, very strange & admirable, and yet no miracles, because they exceeded not the compassse of nature.

For

For first, when he cast downe the fire from heauen, he did not create the fire of nothing, for that is a worke proper to God alone, but applied creature to creature, and therefore produced such a matter as was fit to make fire of. If it be demanded, how he is able to doe this? we must remember, that his knowledge in naturall causes is great, and therefore he was not ignorant of the materiall cause of fire, which beeing thoroughly knowne and founde out, Satan brought fire vnto it, and so putting fire to the matter of fire, he brought it downe by his power and agilitie from heauen, vpon the cattell and seruants of Iob. Againe, the winde which blewe downe the house, where his sonnes and daughters were eating and drinking, was not created by the deuill, but he knowing well the matter wherof winds are generated naturally, added matter to matter, and thence came the winde; whereunto he ioynes himselfe, beeing a spirit of a swift and speedie nature, and so makes it, for his own purpose, the more violent and forcible.

Thirdly,

Thirdly, he smote Iobs bodie with fore boyles, from the crowne of his head to the sole of his foote. Now this may seeme strange, that he should haue such power ouer mans body, as to cause such diseases to breed in it. Therefore we are further to vnderstand, that his knowledge extendeth it selfe to the whole frame and disposition of mans bodie, whereby it comes to passe, that the causes of all diseases are well knowne vnto him, and he is not ignorant howe the humours in the bodie may be putrified, and what corrupt humours will breede such and such diseases, and by what meanes the aire it selfe may be infected: hereupon preparing his matter, and applying cause to cause, he practised vpon the bodie of Iob, and filled him with grieuous sores.

Another example of Satans reall workes is this. By reason of his great power and skill, he is able to appeare in the forme and shape of a man, and resemble any person or creature, and that not by deluding the senses, but by assuming to himselfe a true body. His pow-

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er is not so large, as to create a bodie, or bring againe a soule into a bodie, yet by his dexteritie and skill in naturall causes he can worke wonderfully. For he is able, hauing gathered together fit matter, to ioyne member to member, and to make a true bodie, either after the likenes of man; or some other creature; and hauing so done, to enter into it, to mooue and stirre it vp and downe, and therein visibly and sensibly to appeare vnto man; which though it be a strange worke, and besides the ordinarie course of nature, yet it is not simply about the power thereof.

For a third instance. The deuill is able to vtter a voice in plaine words and speech, answerable to mans vnderstanding in any language. Not that he can take vnto himselfe beeing a spirit, an immediate power to speake or frame a voyce of nothing without meanes, but knowing the naturall and proper causes and meanes by which men doe speake, by them he frames in himselfe the voyce of a man, and plainely vtters the same in a knowne language. In this manner
he

he abused the tongue and mouth of the serpent, when in plaine words he tempted Eue to eat the forbidden fruit. Now it is to be remembred here, that when the deuill speakes in a creature, it must be such a creature, as hath the instruments of speech, or such whereby speech may be framed and vttered, not otherwise: for it was neuer heard that he spake in a stocke or a stone, or any created entity, that had not the meanes and power of vttering a voice, at least in some sort; it beeing a worke peculiar to the Creator, to giue power of vtterance where it is not by creation. Againe, when he frameth a voice in a creature, he doth it not by giuing immediate power to speake, for that he cannot doe, and the creature abused by him, remaineth in that regard, as it was before. But it beeing naturally fitted and disposed to vtter a voice, though not perfectly to speake as a man, he furthereth and helpeth nature in it, and addeth to the facultie thereof a present vse of words, by ordering and ruling the instruments to his intended purposes.

And

And to conclude this point, looke what strange workes and wonders may be truly effected by the power of nature, (though they be not ordinarily brought to passe in the course of nature) thole the deuill can do, & so farre forth as the power of nature will permit, he is able to worke true wonders, though for a false and euill ende.

Here a question is mooued by some, whether the deuill can change one creature into another, as a man or woman into a beast? for some, notwithstanding the doctrine already taught, are of opinion, that he can turne the bodies of Witches into other creatures, as hares, cates, and such like. *Ans.* The transmutation of the substance of one creature into another, as of a man into a beast of what kind soeuer, is a worke simply aboue the power of nature, and therefore cannot be done by the deuill, or any creature. For it is the proper worke of God alone, as I haue said, to create, to change, or abolish nature.

It is objected, that such chāges haue beene made. For Lots wife was turned

into a pillar of salt, Gen. 19.26. *Ans.* It is true, but that was done by the mightie power of God, neither can it be proued that any creature, Angel, or other, was euer able to doe the like.

But it is further said, that king Nabuchadnezzar was turned into a beast, and did eate grasse with the beasts of the field, Dan. 4. 30. *Ans.* There is no such matter: his substance was not changed, so as his bodie became the bodie of a beast indeede, but his condicions onely were altered by the iudgement of God vpon his minde, whereby he was so farre forth bereaued of humane sense and vnderstanding. Againe, for his behauiour and kinde of life, he became altogether bruitish for the time, and excepting onely his outward forme and shape, no part of humanitie could appeare in him: but that he retained his humane bodie still, it is euident by his owne words, vers. 31. when he saith, *And mine vnderstanding was restored to me:* which argueth plainly, that the hand of God was vpon him in some kind of madnesse and furie, and therefore that
there

there was not a change of his bodie and substance, but a strange and fearefull alteration in his minde and outward behauiour. And though such a transmutation should be granted, yet it makes nothing for the purpose, considering it was the worke of God onely, and not of the deull. And thus we see what kind of wonders the deuil can bring to passe. The meditation of which point may teach vs two things.

First that the working of wonders is not a thing that will commend man vnto God, for the deuill himselfe, a wicked spirit, can worke them: And many shall alledge this in the day of iudgement, that they haue by the name of God cast out deuils, and done many great works, to whome notwithstanding the Lord will say, *I neuer knewe you; depart from mee ye workers of iniquitie*, Matth. 7. 22. 23. It behooueth vs rather to get vnto our selues the precious gifts of faith, repentance, and the feare of God, yea to go before others in a godly life and vpriight conuersation, then to excell in effecting of strange workes. When the seauentie

Disciples came to our Sauiour Christ with ioy, and tolde him, that *euē the deuills were subdued vnto them through his name*, Luk. 10. 17. he counsellsthem, not to reioyce in this, that wicked spirits were subdued vnto them, but rather, because their names were written in heauen, vers. 20.

Indeed to be able to worke a wonder, is an excellent gift of God, and may minister matter of reioycing, when it proceedeth from God: but seeing the deuill receiued this power by the gift of creation, our speciall ioy must not be therein, but rather in this, that we are the adopted sonnes of God, in which priuiledge the deuill hath no part with vs. And therefore the Apostle, 1. Cor. 13. making a comparison of the gifts of the spirit, as of speaking diuers tongues, of prophecying, and working miracles with loue; in the end, wisheth men to labour for the best gifts, which are faith, hope, and loue, because by these we are made partakers of Christ, on whom we ought to set our hearts, and in whome we are commanded alwaies to reioyce,

Philip.

Phil. 4. 4.

Secondly, we learne from hence, not to beleue or receiue a doctrine now or at any time, because it is confirmed by wonders. For the deuill himselfe is able to confirme his errors and Idolatrous seruices by strange and extraordinarie signes, by which vsually he laboureth to auouch and verifie the grossest points of falshood in matter of religion. On the contrarie, we must not reiect or contemne a doctrine, because it is not thus confirmed. This was a maine fault in the Iewes, who would not receiue the word preached by Christ, vnlesse he shewed them a signe from heauen. Indeed in the primitiue Church it pleased God to confirme that doctrine which the Apostles taught, by great signes and miracles, but now that gift is ceased, and the Church hath no warrant to expect any further euidence of the religion it professeth and enioyeth by arguments of that kinde; yea rather it hath cause to suspect a doctrine taught for the wonders sake, whereby men labour to auouch it.

C. 3

Sect. V.

Sect. V.

August. de
Trin. l. 3. c. 7.

The last clause in the description, is this; *so farre forth as God in iustice suffereth*: which I adde, for two causes. First, to shew that God, for iust causes, permitte the Arts of Magicke & Witchcraft, and the practises thereof. Now this he doth in his providence, either for the triall of his children, or for the punishment of the wicked.

First therefore God permits these wicked Arts in the Church, to prooue whether his children wil steadfastly beleeue in him, and seeke vnto his word, or cleaue vnto the deuill, by seeking to his wicked instruments. This Moses plainly forewarned the Church of God of, in his time, Deuter. 13. v. 1. *If there arise among you a Prophet, or a dreamer of dreames, and give thee a signe or wonder, v. 2. and the signe and wonder which he hath told thee, come to passe, saying, Let vs goe after other gods, which thou hast not knowne, and serue them, v. 3. thou shalt not hearken to the words of that Prophet, &c.*

Againe, God suffereth them for the
punish-

punishment of vnbeleeuers and wicked men: for oftentimes God punisheth one sinne by an other, as the antecedent sinnes by the consequent. This Paul plainly sheweth (speaking of the daies of Antichrist) that *because men receiued not the loue of the truth, therefore God would send vpon them strong illusions, that they should beleene lies.* And we may resolue our selues, that for this very cause, God suffereth the practises of Witchcraft, to be so rife in these our daies, to punish the ingratitude of men, who haue the truth reuealed vnto them, and yet will not beleene and obey the same; but tread it vnder their feete, *that all they might be condemned which beleued not the truth, but tooke pleasure in vnrigh-
teousnesse.*

2. Theff. 2.
10, 11.

v. 12.

Secondly, this last clause is added, to shewe that in the practises of forcerie and witchcraft, the Deuill can doe so much onely as God permitts him, and no more. Doubtlesse, his malice reacheth further; and consequently his will and desire; but God hath restrained his power, in the execution of his malicious

poses, whereupon he cannot goe a whit further, then God giues him leaue and libertie to goe. The Magicians of Egypt did some wonders in the like vnto the miracles wrought by Moses and Aaron, and that for a time, by changing a rodde into a serpent, and water into blood, and by bringing froggs through he sleight and power of the deuill; but when it pleased God, to determine their practises, and giue them no further libertie, they could not doe that, which in likelihood was the meanest of all the rest, the turning of the dust of the land into lice, and themselves gaue the true reason thereof, saying, *That this was the finger of God*, Exod. 8. 19. When the deuill went out and became a false spirit in the mouth of all Ahabs Prophets, to induce him to goe to fall at Ramoth Gilead, he went not of his owne will, but by the authoritie of God, who commanded him to goe to entise Ahab, and suffered him to preuaile, 1. King. 22. 26. and the act was not the act of Satan, but of God, whose instrument he was; and therefore the holy Ghost saith by

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Micah, *The Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appointed euill against thee,* v. 23. Hence also it was, that the deuills, beeing cast out of the man that had an vnckeane spirit, asked leaue of Christ to enter into the heard of swine, and could not enter in till he had permitted them; Mark. 5. 12, 13. And we read oftentimes in the Gospel, that our Sauour cast out many deuills by his word onely, thereby shewing that he was absolute Lord ouer them, and that without his permission, they could doe nothing.

And thus much touching the general nature of this Art.

CHAP. II.

The Ground of Witchcraft, and of all the practises thereof.



He Ground of all the practises of Witchcraft, is a league or couenant made betweene the Witch and the Deuill: wherein they doe mutually

tually bind themselves each to other. If any shall thinke it strange, that man or woman should enterleague with Satan, their vtter enemy; they are to know it for a most euident and certen truth, that may not be called into question. And yet to cleare the iudgement of any one in this point, I will set downe some reasons in way of prooffe.

First, the holy Scripture doth intimate so much vnto vs in the 58. Psal. v. 5. where, howsoeuer the cōmon translation runneth in other tearmes, yet the words are properly to be read thus; *which heareth not the voyce of the mutterer ioyning societies cunningly.* And in them the Psalmist layeth downe two points. First, the effect or worke of a charme, muttered by the Inchanter; namely, that it is able to stay the Adder from sting- ing those which shall lay hold on him, or touch him. Secondly, the maine foundation of the charme; societies or confederacies cunningly made, not be- tweene man and man, but (as the words import) betweene the Inchanter and the deuill. The like we read, Deuter. 18.

11. where the Lord chargeth his people when they come into the land of Canaan, that amongst other abominations of the heathen, they should beware least any were found amongst them, that ioyned societie, that is, entred into league and compact with wicked spirits.

A second reason may be this: it is the practise of the deuill to offer to make a bargaine and couenant with man. Thus he dealt with our Sauour Christ, in the third temptation wherewith he assaulted him, promising to giue vnto him all the kingdomes of the earth, and the glorie of them, (which he shewed him in a vision) if Christ for his part would fall downe and worshippe him. The offer was passed on the behalfe of Saran, and now to make a perfect compact betweene them, there was nothing wanting but the free consent of our Sauour vnto the cōdition propounded. Whereby it is manifest, that the Deuill makes many couenants in the world, because he findeth men and women in the most places, fitted for his turne in this kind,

Math. 4. 9.

who

who will not let to worship him for a farre lesse matter then a kingdome. And it is not to be doubted, that thousands in the world, had they been offered so faire as Christ was, would haue beene as willing to haue yeelded vpon such conditions, as the Deuill to haue offered.

Thirdly, the common confession of all Witches and Sorcerers, both before and since the coming of Christ, doth yet more fully confirme the same. For they haue confessed with one consent, that the very ground-woke of all their practises in this wicked art, is their league with the deuill. And hence it appeareth, how and whereupon it is, that Sorcerers and Witches can bring to passe strange things by the helpe of Satan; which other men ordinarily can not doe; namely, because they haue entered a league with him, whereby he hath bound himselfe to them, for the effecting of rare and extraordinarie workes, which others, not ioyned with him in the like confederacie, are not able either by his helpe, or any power

or

or policie of their owne to bring to passe. Hereupon it was, that the Witch of Endor shewed vnto Saul the appearance of Samuel, which neither Saul himselfe, nor any in all his court could doe. There was no great vertue in the matter or frame of her words, for shee was ignorant and had no learning. By power she could not effect it, being a weake woman; neither was it like that she had more cunning and pollicie then any of the learned Iewes in those times had for such purposes. The main reason was, her league made with Satan, by vertue whereof shee commanded him to appeare in the likenes of Samuel, which neither Saul nor any of his companie could doe, by vertue of such couenant, which they had not made.

The ende why the Deuill seeketh to make a league with men, may be this; It is a point of his policie, not to be readie at euery mans command to doe for him what he would, except he be sure of his reward; and no other meanes will serue his turne for taking assurance hereof, but this couenant. And why so? that

hereby

hereby he may testifie both his hatred of God, and his malice against man. For since the time that he was cast down from heauen, he hath hated God & his kingdome, and greatly maligned the happy estate of man, especially since the couenant of grace made with our first parents in Paradise. For he thought to haue brought vpon them by their fall, eternall and finall confusion, but perceiuing the contrarie by vertue of the couenant of grace, then manifested, and seeing man by it to be in a better and surer estate then before, he much more maligned his estate, and beares the ranker hatred vnto God for that his mercie bestowed vpon him.

Now that he might shew forth this hatred and malice, he takes vpon him to imitate God, and to counterfeit his dealings with his Church. As God therefore hath made a couenant with his people, so Satan ioynes in league with the world, labouring to bind some men vnto him, that so if it were possible, he might drawe them from the couenant of God, and disgrace the same. A-

gaine,

gaine, as God hath his word and Sacraments; the seales of his couenant vnto beleeuers; so the deuill hath his words and certaine outward signes to ratifie the same to his instruments, as namely, his figures, characters, gestures, and other Satanicall ceremonies, for the confirmation of the truth of his league vnto them. Yea further, as God in his couenant, requires faith of vs to the beleeuing of his promises: so the deuill in his compact, requires faith of his vassalls, to put their affiance in him, and relie on him for the doing of whatsoever he bindes himselfe to doe. Lastly, as God heares them that call vpon him according to his will: so is Satan readie at hand vpon the premisses, endeavouring to the vtmost of his power, (when God permits him) to bring to passe whatsoever he hath promised. And so much of the league in generall.

More particularly, the league betweene the Deuill and a Witch, is twofold: either expresse and open, or secret and close.

The expresse and manifest compact

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is so tearmed, because it is made by solemne words on both parties. And it is not so expressly set downe in Scriptures, as in the writings of learned men, which haue recorded the confessions of Witches, and they expresse it in this manner. First, the Witch for his part, as a slaue of the deuill, binds himselfe vnto him by solemne vowe and promise to renounce the true God, his holy word, the couenant he made in Baptisme, and his redemption by Christ; & withall to belecue in the deuill, to expect & receiue aide and helpe from him, and at the end of his life, to giue him either bodie, or soule, or both: & for the ratifying hereof, he giues to the deuill for the present, either his owne hand-writing, or some part of his blood, as a pledge & earnest pennie to bind the bargain. The deuill on the other side, for his part promiseth to be readie at his vassalls command, to appeare at any time in the likenesse of any creature, to consult with him, to aide and helpe him in any thing he shall take in hand, for the procuring of pleasures, honour, wealth, or preferment,

to

to goe for him, to carrie him whether he will, in a word, to doe for him, whatsoeuer he shall commande. Many sufficient testimonies might be alleadged for the prooffe hereof, but it is so manifest in daily experience, that it cannot well bee called into question.

But yet if it seeme strange vnto any, that there should be such persons in the world, that make such fearefull couenants with the deuill, let them consider but this one thing, and it will put them out of doubt.

The nature of man is exceeding impatient in crosses, and outward afflictions are so tedious vnto mortall minds, and presse them with such a measure of griefe, that some could be contented with all their hearts to be out of the world, if thereby they may be released of such extremitie, and hereupon they care not what meanes they vse, what conditions they vnderrake to ease and helpe themselues. The deuill finding men in these perplexities, is ready to take his advantage, and therefore per-

ceiuing them now fitted for his purpose to worke vpon; he insinuates and offers himselfe, to procure them ease and deliverance, if they will vse such meanes, as he shall prescribe for that purpose: and to a naturall man there is no greater meane then this to make him ioyne societie with the deuill. He therefore, without any further doubting or deliberation, condescendes to Satan, so as he may be eased and releued in these miseries.

Againe, we are to consider, that in these cases, the deuill getteth the greater hold of man, and mooues him to yeeld vnto his suggestions the rather, because that which he promiseth to doe for him is present and at his command, and therefore certaine; whereas the thing to be performed on the behalfe of the partie himselfe, as the giuing of bodie and soule, &c. is to come sundry yeares after, and therefore in regard of the particular time, vncertaine. Now the naturall man not regarding his future and finall estate, preferres the present commoditie before the losse and punishment that

is to come a farre off, and thereby is perswaded to yeeld himselfe vnto Satan. And by these and such like antecedents are many brought to make open league with the deuill.

The secret and close league between the Witch and Satan is that, wherein they mutually giue consent each to other, but yet without a sworne covenant conceiued in expresse words and conference. Of this there be two degrees. First, whē a mā vseth superstitious formes of prayer, wherein he expressly requirerh the helpe of the deuill, without any mention of solemne words or covenant going before. That this is a kind of compact it is plaine, because herein there is a mutuall vnder-hand consent betwix the partie and the deuill, although it be not manifest. For when a man is content to vse superstitious formes of invocation, for helpe in time of need, by the very vsing of them, his heart consenteth to Satan, and he would gladly haue the thing effected. When therefore the deuill hath notice of them, and endeauoureth to effect the thing prayed for,

therein also he giues consent; so as though there be no expresse words of compact outwardly framed on both parts, yet the concurrence of a mutuall consent for the bringing to passe of the same things, makes the couenant authenticall. For according to the receiued rules of equitie and reasor; mutuall consent of partie with partie, is sufficient to make a bargaine, though there be no solemne course or forme of words to manifest the same to others.

The second degree is, when a man yseth superstitious meanes to bring any thing to passe, which in his owne knowledge, haue no such vertue in theselues to effect it, without the especiall operation of the Deuill.

Superstitious meanes I call all those, which neither by order of creation, nor by the speciall appointment and blessing of God since, haue any vertue in them, to bring to passe that thing for which they are vsed. For example; A charme, consisting of set words and syllables, both rude, barbarous, and vnknowne, vsed for the curing of some disease or paine,

paine, is a superstitious meanes; because it hath no vertue in it selfe to cure, either by the gift of God in the creation, or by any speciall appointment afterward in his word, or otherwise. And therefore when this meane is vsed by man, which he knoweth hath no such vertue in it, for the effecting of that worke for which it was vsed, there is a secret league made with the Denill.

Yet here I adde this clause, *in his owne knowledge*, to put a difference betweene men, which vse superstitious meanes to bring some things to passe: For some there be, which when they vse them, know they be meerely superstitious, yea weake and impotent, hauing no vertue in themselves for the purpose whereto they are vsed; as the repeating of certain forms of words; the vsing of signes, characters, and figures, which in effect are mere charms, no whit effectuell in themselves, but so farre forth as they serue for watchwords vnto Satan, without whose ayde nothing is done by them. A plaine argument that the vser hereof hath in his heart secretly indented with

Satan, for the accomplishment of his intended workes. A second sort there is, which useth them for some speciall end, beeing perswaded that there is vertue in the meanes themselves to bring the thing to passe, and yet not knowing that either they be superstitious, or haue their efficacie by the power and worke of the deuill. Such persons haue made as yet no league with Satan, but they are in the high vway thereunto. And this course is a fit preparation to cause them to ioyne vvith him in couenant. I shew it by an example. A man is fallen into some extremitie, and findes himselfe bewitched; his paine is great, and he desires with all his heart to be cured and deliuered. Hereupon he sendeth for the suspected Witch; beeing come, he offers to scratch him or her, thinking by this meansto be cured of the witchcraft. His reason is no other, then a strong perswasion, that there is simply vertue in his scratching to cure him, and discover the Witch, not once suspecting that the helpe commeth by the power of the Deuill, but from the action it selfe. This
doing,

doing, he may be healed: but the truth is, he sinneth and breakes Gods commandement. For the vsing of these meanes is plaine Witchcraft, as after-ward vve shall see. And yet for all this, the partie cannot be saide in present to haue made a league vvith Satan, because he thought, that though he yeilded to the vse of superstitious meanes for his curing, yet there had beene in the saide meanes a vertue of healing, vvithout any helpe or vvorke of the Deuill.

CHAP. III.

*Of the kinds of Witchcraft,
and first of Divination.*

itchcraft is of two sorts; *Divining*, or *working*. For the whole nature of this art, consisteth either in matter of Diuination and coniecture, or in matter of practise. And in both

these it is to be remembred, that nothing can be effected, vnlesse the partie haue made a league with the Deuill, expresse or secret, or at the least, a preparation thereunto, by a false and erroneous opinion of the meanes.

Sect. I.

Diuination is a part of Witchcraft, whereby men reueale strange things, either past, present, or to come, by the assistance of the deuill.

If it be here demanded, how the deuill beeing a creature, should be able to manifest and bring to light things past, or to foretell things to come; I answer, first generally, that Satan in this particular worke, transformes himselfe into an Angel of light, & takes vpon him the exercise of these things in an ambitious (though false) imitation of diuine reuelations and predictions, made and vsed by God in the times of the Prophets & Apostles. And this he doth (as much as in him lieth) to obscure the glorie of God, and to make himselfe great in the opinion of ignorant and vnbeleeuing
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persons. Againe, though Satan be but a creature, yet there be sundrie waies whereby he is able to diuine.

First, by the Scriptures of the Old & New Testament, wherein are set downe sundrie prophecies concerning things to come. In the Old Testament are recorded many prophecies concerning the state of Gods Church, from the first age of the world, till the comming of Christ. In the New Testament likewise are recorded others, touching the selfe same thing, from the coming of Christ in the latter daies, to the ende of the world. Now the deuill beeing acquainted with the historie of the Bible; and hauing attained vnto a greater light of knowledge in the prophecies therein contained, then any man hath; by stealing diuinations out of them, he is able to tell of many strange things, that may in time fall out in the world, and answerably may shew them ere they come to passe.

For example: *Alexander* the great before he made warre with *Darius* king of *Persia*, consulted with the Oracle, that is,

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with the deuill, touching the euent and issue of his enterprife. The Oracle answered him thus; *Alexander shall be a Conquerour*; vpon the prediction of the Oracle, *Alexander* wages warre with *Darius*, and inuades *Asia*, and hauing conquered him, translated the Empire from Persia to Greece, according as the Oracle had said. Now if question bee made, how the deuill knewe the euent of this warre, and consequently made it knowne to Alexander? The answer is, by the helpe of a prophecie in the Old testament; for this thing was particularly set downe before hand by the Prophet Daniel, Dan. 11. 3. where he saith; *That a mightie King shall stand up, and shall rule with great dominion, and doe according to his pleasure*, and this was Alexander the great. Satan therefore knowing the secret meaning of the Angels wordes vnto Daniel, framed out of them a true and direct answer, whereas he was not able of himselfe to define certainly of the euent of things to come in particular.

The second meanes, whereby the
deuill,

deuill is furnished for his purpose, is his owne exquisite knowledge of all naturall things; as of the influences of the starres, the constitutions of men and other creatures, the kinds, vertues, and operations of plants, roores, hearbs, stones, &c. which knowledge of his, goeth many degrees beyond the skill of all men, yea euen of those that are most excellent in this kind, as Philosophers, and Physicians. No marueile therefore, though out of his experience in these and such like, he is able aforehand to giue a likely gesse at the issues and euent of things, which are to him so manifestly apparent in their causes.

A third helpe and furtherance in this point, is his presence in the most places: for some deuills are present at all assemblies and meetings, and thereby are acquainted with the consultations and conferences both of Princes & people; whereby knowing the drift and purpose of mens minds, when the same is manifested in their speeches and deliberations, they are the fitter to foretell many things,

things, which men ordinarily cannot doe. And hence it is apparent, how Witches may know what is done in other countries, and whether one nation intends warre against an other, namely, by Satans suggestion, who was present at the consultation, and so knew it, and reuealed it vnto them. But how then comes it to passe, that the consultations and actions of Gods Church and children, are not disclosed to their enemies? euen by the vnspeakeable mercie and goodnesse of God, who though for speciall causes sometimes, he suffers Satan by this meanes to bring things to light, yet he hath restrained this his libertie, and subiected it vnto his owne will, so as he keeps him out of such meetings, or compels him to conceale; whereas otherwise his malice is so great, that not a word could be spoken, but it should be carried abroad to the hurt & disturbance both of Churches and common-wealths.

The fourth way, is by putting into mens mindes wicked purposes and counsels; for after the league once made

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he laboureth with them by suggestions and where God giues him leaue, he neuer ceaseth perswading, till he hath brought his enterprise to passe. Having therefore first brought into the minde of man, a resolution to doe some euill, he goes and reueales it to the Witch, and by force of perswasion vpon the partie tempted, he frames the action intended to the time foretold, and so finally deludes the Witch his owne instrument, foretelling nothing, but what himselfe hath compassed and set about.

The fift helpe, is the agilitie of Satans nature, whereby he is able speedily to conuay himselfe from place to place, yea to passe through the whole world in a short time. For God hath made him by nature a *spirit*; who by the gift of his creation, hath attained the benefit of swiftnes, not onely in dispatching his affairs, but also in the cariage of his person with great expedition for the present accomplishment of his owne desires.

Lastly, God doth often vse Satan as
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1. Sam. 28.
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his instrument, for the effecting of his intended workes, and the executing of his iudgements vpon men; and in those cases manifesteth vnto him, the place where, the time when, and the manner how such a thing should be done. Now all such things as God wil haue effected by the deuill, he may fortell before they come to passe, because he knowes them before hand by reuelation and assignment from God. Thus by the Witch of Endor he foretold to Saul the time of his death and of his sonnes, and the ruine of his kingdome, saying, *To morrow shalt thou and thy sonnes be with me, and the Lord shall giue the hoste of Israel into the hands of the Philistines;* which particular euent, and circumstances appertaining, he did truely define, not of himselfe, but because God hath drawn away his good spirit from Saul, and had deliuered him to be guided by the deuill, whome he also appointed as a meanes; and vsed as an instrument to worke his ouerthrowe. The Scripture indeede maketh not particular mention of the time of Sauls death, it onely recordeth

cordeth the manner thereof, and that which followed vpon his death; the translating of the kingdome to his neighbour Dauid after him; and yet because God vsed Saran as an instrument to bring this to passe, hereupon he was able to foretel the particular time, when the will of God should be wrought vpon him. And these be the ordinarie meanes and helpes whereby the deuill may knowe and declare strange thinges, whether past, present, or to come.

Neither may this seeme strange, that Saran by such meanes should attaine vnto such knowledge, for euen men by their owne obseruations may giue probable coniectures of the state and condition of sundrie things to come. Thus we read, that some by obseruation haue found out probably, and foretold the periods of families and kingdomes. For example, that the time and continuance of kingdomes is ordinarily determined at 500. yeares, or not much aboue; and that great families haue not gone beyond the sixt and seauenth generati-

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on. And as for speciall and priuate things, the world so runnes (as it vvere) in a circle, that if a man should but ordinarily obserue the course of things, either in the vveather, or in the bodies of men, or otherwise, he might easily foretell before hand vwhat would come after. And by these and such like instances of experiences, men haue gessed at the alterations and changes of estates, and things in particular. Nowv if men vvhich be but of short continuance, and of a shallow reach in comparison, are able to doe such things, how much more easily may the Deuill, hauing so great a measure of knowvledge and experience, and beeing of so long continuance, hauing also marked the course of all estates, be able to foretell many things vvhich are to come to passe? specially considering vwhat the wise man hath set downe to this purpose, that *that which hath beene, shall be; and that which hath beene done, shall be done; and there is no new thing vnder the Sunne*, Eccl. 1. 9.

If it be here alledged, that Diuination is a prerogatiue of God himselfe, and a

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part of his glorie incōmunicable to any creature, Isa. 41. 23; I answer, Things to come must be considered two waies; either in themselves, or in their causes and signes, which either go with them, or before them. To foretell things to come, as they are in themselves, without respect vnto their signes or causes, is a propertie belonging to God onely; and the deuill doth it not by any direct and immediate knowledge of things simply considered in themselves, but onely as they are present in their signes or causes. Again, God foretellet things to come certainly, without the helpe of any creature, or other meanes out of himselfe; but the predictions of Satan are onely probable and coniecturall: and when he foretellet any thing certainly, it is by some reuelation from God, as the death of Saul; or by the Scripture, as Alexanders victory: or by some speciall charge committed vnto him, for the execution of Gods will vpon some particular places or persons, as before hath beene shewed.

Thus much for the causes of Diuina-

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tion. Now followe the parts and branches thereof. Diuination is of two sorts; either in and by meanes, or without meanes. Diuination by meanes, is likewise of two sorts; either by such as are the true creatures of God; or those which are meerly counterfeited & forged.

Sec. II.

Diuination by the true creatures of God, is distinguished according to the number of the creatures, into five distinct kinds, whereof foure are mentioned in the Scriptures.

§ 1. The first, is by the flying and noise of birds. Sorcerers among the heathen, vsed to obserue fowles in their flight; for example, whether they did flie on the right hand, or on the left; aboue them, or below by them; whether crosse and ouerthwart, or directly against them. In like manner they obserued the noise & sound of the foule. And both these waies, sometimes by the noyse, and sometimes by the flight, they diuined of things to come, both publike and priuate, of good and bad successe

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in mans affaires; of the state of kingdoms, townes, families and particular persons. Now this kind of diuination is condemned by Moses, Deut. 18. 10. *Let none be found among you that is a --diuiner of diuinations*: that is, (as some intepret it) a marker of the flying off foules: or a charmer, or a consulter with spirits, or a soothsayer; that is, such a one as by obseruing the flying and noise of fowles, takes vpon him to foretell good or bad successe.

§ 2. The second kind of creatures vfed for diuinatiō, are the *intralls of beasts*, of which mention is made Ezek. 2 1. 2 1. where Nabuchadnezzar being to make warre both with the Iewes and the Ammonites, and doubting in the way which enterprife to vndertake first, he offers a sacrifice to the Idol gods, and opening the bellie of the sacrifice, looks vpon the liuer, and by the signes therein found, he iudgeth what should be the issue of the warre. Which thing Nabuchadnezzar did according to the vsuall practise of the Heathen, who when they were to make warre, or to attempt any

businesse of importance, were wont to offer sacrifice to their gods, and to prie into the intralls of the beast sacrificed: for example, the heart, stomake, splene, kidneies, but specially the liuer, and by certaine signes appearing in those parts, the deuill was wont to reueale vnto them what should be the successe of their affaires they had in hand. It were easie to exemplifie both these sorts of Diuination by sundrie particulars out of Heathen writers, but seeing the Scriprure hath manifested that there are such, and experience shewes the same, I will forbear that labour, and proceede.

But here it is demanded, why both these kindes of Diuination should be condemned in Scripture, considering they had so great applause among the Heathen?

I answer, because the flying of birds, and the disposition of the inward parts of creatures, are no true signes either of good or bad successe. For that which is a true signe of a future euent, must haue the vertue and power whereby it signifieth,

fieth, from God himselfe, either by creation in the beginning, or by his speciall ordinance and appointment afterward. Now it cannot be shewed, that God in the creation infused any such vertue into the natures and motions of these creatures, whereby they might signifie such things; neither is there any apparent testimonie in the whole booke of the Scriptures, whereby it may be proved, that since the creation, they were appointed by God, to serve such vses and endes. And therefore howsoever they were esteemed of the Heathen, yet the word of God hath iustly censured them, as no true and proper causes of Diuination sanctified by God, but meere diabolicall.

It is alleadged, that Ioseph diuined by his cuppe, as may appeare both by his stewards speech, as also by his owne, Gen. 44. 5. & 15. and yet that cuppe received no power from God, either the one way or the other, to be a cause or meane of Diuination.

The answer anciently and commonly made is this, that Iosephs steward

spake not as the thing was indeede, but as the common receiued opinion was among the Egyptians, who esteemed Ioseph to be a man of great skill and wisdom, able by sundrie meanes to diuine and prophesie. To this I adde a second answer, that the steward spake not as he thought, but his purpose was in those words, to cōceale the knowledge of Ioseph his master from his brethren, that thereby they might not discern who he was, but take him to be an Egyptian. Thirdly, the words may not vnfitly admit this interpretation, as if the steward had said, Know ye not that this cuppe which I finde in the sakes mouth of your yongest brother, is that whereby my master will easily prooue what manner of men you are? this answer is also auncient, and may well be receiued.

It is further obiected, that our Sauiour Christ by his speech vnto the Pharisees, seemeth to approoue of Diuining by creatures, as by winds, and by clouds; *when you see a cloud (saith he) rising out of the West, straight way you say, a shewre cometh,*

meth, and so it is: and when you see the South wind blow, ye say, that it will be hoate, and it commeth to passe, Luk. 12. 54, 55.

Ans. There be some kinds of predictions that are and may be lawfully vfed, because they are naturall, of which sort are those that are made by Physicians, Mariners, and husbandmen, touching the particular alterations and dispositions of the weather; and these being agreeable to that order which God hath set in nature from the beginning; by them a man may probably gather the state of the weather, whether it will be faire or foule; and of these naturall signs our Saviour Christ speaketh, not of diabolically, which haue no warrant, either from the common course of nature created, or by any speciall appointment from God. So that whatsoeuer can be said in their defence, this yet remaineth certaine, that the flying and noise of birds, and the state of the intralls of beasts, are no true signes ordained by God, but inuented by the deuill and his instruments, and therefore all diuination by them is iustly condemned, as wic-

ked and deuillish.

Whence it appeareth, what iudgement may be giuen of those common signes of Diuination, which are obserued in the world, specially of the more ignorant sort. For example: A man finds a piece of yron, he presently conceiueth a prediction of some good lucke vnto himselfe that day. If he light on a peice of siluer, then he stands contrarily affected, imagining some euill will befall him. Againe, when a man is taking his iourney, if a hare crosse him in the way, all is not well, his iourney shall not be prosperous, it presageth some mischiefe towards him. Let his eares tingle or burne, he is perswaded he hath enemies abroad, and that some man either then doth, or presently will speake ill of him. If the salt fall towards a man at the table, it portendeth (in common conceit) some ill newes. When a raugen stands vpon some high place, looke what way he turnes himselfe and cries, thence, as some thinke, shall shortly come a dead corps; albeit this sometime may be true by reason of the sharpe sense of smelling

ling in the raven. These and sundrie other of the like sort, are meere superstitious. For the truth is, they haue no vertue in themselves to foreshewe any thing that is to come, either in nature, or by Gods ordinance. Therefore whatsoever diuination is made by them, must needes be fetched from Satanicall illusion. And though we cannot say they be soothsayings, or tearme the vsers and fauourers of them soothsayers, yet we may safely referre them to this kinde of diuining, beeing such as no Christian may warrantably vse, though some of them be not so grosse and palpable, as those that are condemned in the Scriptures.

§ 3. The third kind of creatures vsed to diuine by, are the starres. Diuination by starres, is commonly called *iudicall Astrologie*, of which we may read, Deu. 18. 10. 11. where the holy Ghost doth of purpose reckon vp all those kinds of deuillish arts, whereby men haue dealings and societie with Satan, either in *diuining* or *practising*; among which, this is the second.

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The word there vsed * may carrie a double sense. For it signifieth either him that obserueth times, vnder which acception *Astrologie* is comprehended, or him that obserueth the clouds. And howsoever the best learned Interpreters doe dissent about the notation of it, yet all agree in this, that this profession of Diuining by the starres, is there condemned: and that it is to be numbered among the rest expressed in the prohibition, may further appeare by other places of Scripture, as in Isa. 47. 13. 14. where the Lord threatneth the same iudgements against Diuiners by the starres, that he doth against Soothsaiers and Magicians. Again, in Dan. 2. 2. Inchauners, Astrologians, and Sorcerers are ioyned together, as beeing all sent for about the same busines, *viz.* to expound the Kings dreame. Nowe if the Lord himselfe haue allotted the same punishment to the Astrologer, which he hath to the Soothsaier & Magician, and account them all one; it is manifest, that Diuining by the starres ought to be held as a superstitious kind of Diuination.

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Here if it be thought strange, that predictions by so excellent creatures as the starres be, should carrie both the name and nature of diabolicall practises, which can be done by none but such as are in league with Satan :

I answer, The reasons hereof are these:

First, it must be considered, that the drift and scope of this art, is to foretell the particular euent of things contingent, as the alteration of the states of kingdomes, the deaths of Princes, good or badde successe of mens particular affaires, from the houre of their birth, to the day of their death. And from this all men may iudge, what the art it selfe is. For the foretelling of things to come, which in their owne nature are contingent, and in regard of vs casuall (I say not in regard of God, to whome all things are certainly knowne) is a propertie peculiar to God alone, and not within the power of any creature, man, or Angel. A point that is plainly taught by the Prophet Esai, from the 4. chap. of

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his prophesie, to the 48. The scope whereof is to prooue, that it is a prerogative appointed to the Deitie, and not communicable to the creature, to fore-shew the euēt of things to come, which in our vnderstanding and reach, may either be, or not be; and which when they are, may be thus or otherwaies. It remains therefore, that Diuinations of this kind, taking from God his right, and robbing him of his honour, are iustly censured of impietie, & are in themselves wicked and abominable.

It is alleadged, that starres in the heavens, are the causes of many things happening in the world, and therefore to practise by them in this manner, deserueth no such imputation.

Ans. It cannot be denied that they are causes of some things, but I demand, what causes? not particular of particular euents, but generall and common, that worke alike vpon all things: and no man can diuine of a particular euent, by a generall cause, vlesse he also know the particular causes subordinate to the generall, and the particular dispositions and

and operations of them. For example, let twentie or thirtie egges of sundrie kinds of birds be taken, and set vnder one and the same henne to be hatched; it is not possible for any man, onely vpon the bare consideration of the heate of the hen, which is the generall cause of hatching the egges, to set downe certainly what kind of bird each egge will bring forth, vnlesse he know what the egges were particularly. For a generall and common cause, doth not immediately produce a particular effect, but onely mooueth and helpeth the particular, immediate, and subordinate causes. Therefore the heat of the henne doth not make one egge to send forth a henne-chicken, another egge a ducke, a third a swanne, &c. but onely helpeth it forward by sitting and crouching vpon them. In like manner the starres are generall causes of naturall things, as the heat of the hen is of the hatching of the egges, and by them no man can rightly define of particular events, and therefore Diuination by the starres, whereby are fore-told particular contingent e-

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uents, in kingdomes, families, or particular persons, is but a forged skill, that hath no ground in nature from the vertue of the starres, for any such purpose.

A second reason may be this; All the rules and precepts of Astrologie, set downe by the most learned among the Chaldeans, Egyptians, and other Astrologers, are nothing els but meer dotages and fictions of the braine of man: for the rules and conclusions of all good and lawfull arts, haue their ground in experience, and are framed by obseruation, whereupon they are called *Axioms*, or *positions of arte*, so generally and vndoubtedly true, that they can not deceiue: But these rules are of a contrarie nature, hauing no foundation in experience at all; for if they had, this must needs follow, that the position of the heauens, and the course of all the stars, must needs continue one and the same; for the principles of art ought to be immutable: but neither the position of the heauens, nor the course of all the starres, is alway one and the same. Againe, he
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that would make sound rules of art by obseruation, must know the particular estate of all things he obserueth: But no man knoweth the particular estate of all the starres, and consequently none can gather sound rules of arte by them. Thirdly, no man knoweth or seeth all the starres, and though they might be all discerned, yet the particular vertues of those which are seene, can not be knowne, because their influences in the aire, and vpon the earth, are confused; and therefore by obseruation of them, no rules can be made, whereby to iudge of particular euent to come that be contingent.

But experience teacheth (may some say) that if a man addicted to this course shall practise the rules of Astrologie, it will fall out that the most things he foretelleth shall be true, and come to passe accordingly: which beeing verified in experience, it should seeme, that these principles are not vncerten: for how is it possible that vpon false grounds, should proceede true predictions? To this obiection, learned Diuines haue

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framed answer thus. That in this there is a secret Magicke at the least, if not an open league with Satan. For looke what is wanting to the effect of the starrs, the Deuill maketh supply of it by his owne knowledge in things that are to come to passe. And this is the iudgement of them that haue knowne this arte, which was also receiued for true in the daies of the Apostles.

The third reason. The man that repaireth to the Astrologian vpo the particular case for his helpe and counsell, must beleeeue that he can and will doe for him; otherwise, if he come doubting of his ability, or in way of tempting him, he can not helpe him. Now in common vnderstanding, if the Diuiner brings the thing to passe, here must needes be more then Arte. For he that is master of a lawfull arte, can worke by his rules, whether a man beleeeue that he can or no; yea though all the men in the world should doubt, his rules would be effectuell. The arte therefore it selfe is the old superstitious arte of the Chaldeans, which they beeing Idola-

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ters, first fetched from the deuill, and his Oracles: yea, the practise thereof is nothing but superstitious forcerie, and the vndertakers no better then Sorcerers. If any man doubt hereof, their writings are sufficient testimonies, and they themselves anouch it. For it is a rule and maxime among them in all kind of Sorcerie, that the learner must come credulous, and not doubting, or to tempt; otherwise no answer can be giuen.

But notwithstanding all these reasons alleadged for the prooffe of this point, sundrie things are opposed to the contrarie.

For first, it is saide that the Sunne, Moone, and Starres were created for *signes*, Gen. I. 14. and therefore that it is lawfull to diuine by them, seeing that in so doing, we doe but vse them to the ende for which God made them.

Ans. The reason is of no force. The starres indeede by this ordinance doe serue for *signes*, but of what? not of all things, but (as the text plainly sheweth) of daies, weekes, months, and yeares; yea, of the seasons of the yeare; as of

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Spring, Summer, Autumne, and Winter, yea further, of the alterations of the weather in generall; but all this maketh nothing to ratifie Diuination of particular euent in things cōtingent, which are to fal out in the state of kingdomes, families, and persons: for they are not causes, but *Signes*, and that of some generall things onely, not of particular.

Againe, it is said, that Moses & Daniel, two famous Prophets, are commended for their skill in this art: for of Moses it is saide, Act. 7. 22. that *he was learned in all the wisdom of the Egyptians*: and Daniel, *in all the wisdom of the Chaldeans*, Dan. 1. 17. 20. and we know, that the Egyptians and Chaldeans were the masters of Diuination, and eminent aboue all others in matter of Astrologie.

Ans. 1. It cannot be prooued out of those places, that Moses or Daniel were trained vp in this art: and though it should be granted they were, yet it follows not, that they were practisers of it. at least continually. For albeit, beeing children and of tender yeares in the courts of Pharaoh and Nebuchadnet-
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far, they had beene trained vp by their
gouernours in this knowledge, it may
not thence be concluded, that they fi-
nally submitted themselues to the pra-
ctise thereof; considering that a man
may learne that when he is yong, which
afterward vpon better iudgement and
consideration, he may vtterly disclaime.
And so we are to thinke of them, that
after God had called them, they did for
euer lay aside all such wicked and deuil-
lish practises, forbidden by God, and yet
in vse among the Egyptians and Chal-
deans.

Thirdly, it is obiected; the starres are
admirable creatures of God, and the
causes of many straunge effects in the
aire, in the waters, and vpon the earth
also, in bodies of men and beasts: it
may seeme therefore not vnlawfull to
diuine by them.

Ans. We graunt that the Starres,
and especially the Sunne and Moone,
haue great vertue and force vpon the
creatures that are below; partly by their
light, and partly by their heat; but hence
it will not follow, that they are, or may

be lawfully vsed for Diuination: for whereas it hath beene shewed, that the grounds of all good arts are gathered by obseruation and experience, it is not possible for any man, truly and certainly, to obserue all particular euent brought forth by the starres, whereupon hee might ground his rules. And for prooffe hereof; Suppose there were a heape of all kinds of hearbs growing vpon the earth gathered together, which should be all strained into one vessell, and the liquour brought to the most skilfull Physitian that is, or euer was; can we thinke him able by tasting or smelling thereof, to distinguish the vertues of the hearbs, and to say which is which? To doe this when all were seuered each from other, is a hard matter, yet possible, considering they haue their seuerall natures and operations: but in this confused mixture to discern the seueralls, is a thing passing the skill of man.

The like may be said of the particular vertue of euery star; for they all haue their operation in the bodies of men, and other creatures; but their vertues
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beeing all mixed together in the subiect whereon they worke, can no more be knowne distinctly, then the vertues of a masse of hearbs of infinite sorts beaten together. For this is an vndoubted truth in nature: that the vertues of Celestiall bodies in their operations, are mingled with the qualities of the elements in the inferiour bodies, & the vertues of them all doe so concurre, that neither the heate or light of the starres, nor the vertue of the elements, can be seuered one from another. And therefore though there be notable vertue in the starres, yet in regard of the mixture thereof in their operation, no man is able to say by obseruation, that this is the vertue of this starre, and this of that. The seauen Planets beeing more notable, then the other lights of the heauen, specially the Sunne and the Moone, haue their operations and effects plainly and perfectly knowne: as for the other, there was neuer any man that could either feele their heate, or certainly determine of any thing by them.

There being the some stars, whose ver-

tues are vnknowne, how can their operations and effects be discerned in particular? Therefore no rules can be made by obseruation of the vertues of the starres in their operations, whereupon we may foretell particular euents of things contingent, either concerning mens persons, families, or kingdomes.

A fourth reason. All starres haue their worke in the qualities of heate, light, cold, moisture, and drinesse, as for the secret influences which men dreame of, comming from them besides the saide qualities, they are but forged fancies. The Scripture neuer mentioneth any such, neither can it be prooued, that the Sunne hath any efficacie vpon inferiour bodies, but by light and heate; which because they are mixt with other qualities, they afford no matter of prediction touching particular euents. For what though the celestiaall bodies doe cause in the terrestriall, heate and cold, drought and moisture? doth it therefore follow, that these effects doe declare before hand the constitution of mans bodie?

die? the disposition of mens minds? the affections of mens hearts? or finally, what successe they shall haue in their affaires, touching wealth, honour, and religion? Hence I conclude, that diuining by them in this sort, is meere superstition, and a kinde of sorcerie: for which cause in Scripture Astrologians are iustly numbred among Sorcerers.

Now that which hath beene saide touching this point, may serue for speciall vse.

And first, it giues a caueat to all Students, that they haue care to spend their time and wits better, then in the studie of Iudiciall Astrologie; and rather employ themselves in the searching out of such things, as may most serue for the glorie of God, and the good of his Church. It is the subtiltie of Satan to draw men into such meditations, and to make this studie so pleasant, that it can hardely be left, when it is once begun. but let them take heede betime. For assuredly these vaine and superstitious practises, are not the builders and furtherers, but the hinderers and destroy-

ers of religion, and the feare of God.

Againe, this must admonish them which suffer any losses, not to seeke for helpe or remedie at the hands of Astrologers, commonly called *Figure casters*, for their directions in the recouerie of things lost or stollen, commeth not by the helpe of any lawfull art, but from the worke of the deuill, reuealing the same vnto them. And better it were to loose a thing finally, and by faith to expect till God make supplie another way, then in this manner to recouer it again: yea, the curse of God hangeth ouer the head of him, that to helpe himselfe vseth diabolicall meanes. For put the case a thing lost of great value, be againe restored by the helpe of Satan; yet God in his iustice, for the vse of these vnlawful meanes, may take from the consuler twice as much; or at least his grace, and so giue him vp to a reprobate sense, to belceue the deuill to his vtter perdition.

Thirdly, it serueth to admonish vs of some other vanities that accompanie Astrologie; specially of two.

The first, is the *observation of the signe*

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in mans bodie ; wherein not onely the ignorant sort, but men of knowledge doe farte ouershoot themselves, superstitiously holding, that the signe is specially to be marked. An opinion in it selfe fantastickall and vaine, not grounded in nature, but borrowed from Astrologie. For the Astrologians for better expressing and establishing thereof, haue deuised newe spheres in the heauens, more then indeede there be, to wit, the ninth and the tenth; and in the tenth, commonly called the *first moouable*, haue placed an imaginarie sphere, which they tearme the Zodiacke, and in the Zodiack twelue signes, *Aries*, *Taurus*, *Gemini*, and the rest, which they imagine to haue power ouer the twelue parts of mans bodie: as *Aries*, the head and face, *Taurus* necke and throat, &c. But these are onely twelue imaginarie signes: for in the heauens there is no such matter as a ramme, a bull, &c. And how can it stand with reason, that in a firmament fained by Poets and Philosophers, a forged signe, which indeede is nothing, should haue any power or

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operation in the bodies of men ?

Again, the very order of the government of these signes in mans bodie, is fond and without shew of reason. For according to this platforme, when the Moone commeth into the first signe, *Aries*, shee ruleth in the head; & when shee commeth into the second signe, *Taurus*, in the necke; and so descends downe from part to part, in some part ruling two, in some three daies, &c. Where obserue, that the Moone is made then to rule in the cold and moist parts, when shee is in hoate and drie signes: when as in reason, a more consonant order were this; that when the Moone were in hoate and drie signes, as *Aries*, *Leo*, and *Sagittarius*, shee should rule in hoat and drie parts of the bodie; and when shee is in colde and moist signes, shee should rule in the colde and moist parts of the bodie; and so still gouerne those parts, which in temperature come nearest to the nature of the signes wherein the Moone is.

Besides this, some learned Physitians haue vpon experience confessed, that
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the obseruation of the signe, is nothing materiall, and that there is no danger in it, for gelding of cattell, or letting of blood. Indeede it preuailes oftentimes by an old conceit and stro^{ng} imaginati-
on, of some vnlettered persons, who thinke it to be of force and efficacie for restoring and curing: and yet the vanitie of this conceit, appeares in the common practise of men, who commonly vpon *S. Stevens* day vse to let blood, be the signe where it will; though it be in the place where the veine is opened. But the truth is, the signe in it owne nature, is neither way auailable, beeing but a fancie, grounded vpon supposed premisses, and therefore ought to be reiect^{ed}, as a meere vanitie.

The second thing belonging to Astrologie, which ought to be eschewed, is the choice and obseruation of daies. Curious diuiners doe set apart certaine dayes, whereof some are (as they say) luckie, some vnluckie. And these they appoint to be obserued for the beginning of ordinary works & busineses; as to take a iourney; to beginne to lay the
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foundation of a building, to plant a garden, to weane a child, to put on new apparell, to sit into a new house, to trafficke into other countries, to goe about a suite to a Prince, or some great man, to hunt and vse exercises, to pare the nayles, to cut the haire; in a word, to attempt any thing in purpose or action, which is not done euery day. The effect and force of these daies, is not grounded either in arte or in nature, but onely in superstitious conceit and diabollicall confidence, vpon a wicked custome, borrowed from the practise of diuiners: and the daunger of such confident conceits is this; that the Deuill by them takes the vantage of iantrastical persons, and brings them further into league and acquaintance with himselfe, vnlesse they leaue them. And all such persons as make difference of daies for this or that purpose, are in expresse words plainly condemned, Deut. 18. 10, 11.

§ 4. The fourth kind of Diuination by true meanes, is the prediction of things to come by dreames.

In the old Testament we read tha

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Sorcerers and false Prophets vsed to foretell strange euents, by reuelations which they had in their dreames. Such diuiners were among the Iewes: and for that cause the people of God were expressly forbidden to harken vnto *Dreamers of dreames*, Deut. 13. 3. And the Lord himselfe by the Prophet Ieremie, taxeth the false Prophets, who broached false doctrine in his name by this deuillish meanes, saying, *I haue dreamed, I haue dreamed*, Ier. 23. 25.

Yet here it is to be remembred, that foretelling of future things by dreames, is not simply to be condemned, but onely in part. For of dreames there be three sorts, *Diuine*, *Naturall*, and *Diabolicall*. *Diuine*, are those which come from God: *Naturall*, which proceede from a mans owne nature, and arise from the qualitie and constitution of the bodie: *Diabolicall*, which are caused by the suggestion of the deuill.

Touching *Diuine dreames*: that there are, or at least haue beene such, it is euident. For these be the words of God, Numb. 12. 6. *If there be a Prophet of the*

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Lord among you, I will be knowne unto him by a vision, and will speake unto him by a dreame. And Iob saith, that God speaketh in dreames and visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds, Iob. 33. 15. Now these diuine dreames were caused in men, either immediately by God himselfe, as the former places shew; or by meanes of some good Angel. In this latter kind was *Ioseph* often admonished in dreames what to doe, by the ministerie of an Angel; as Matth. 1. 20. and chap. 2. 13. 19. and diuining by such dreames, is not condemned: for by them the most worthie Prophets of God haue reueiled Gods will in many things to his Church. Thus *Ioseph* by dreame had notice giuen him of his owne aduancement, Gen. 37. 7. 9. and by Pharaohs dreames which were sent from God, he also foretold the state of the kingdome of Egypt, touching prouision for seauen years dearth, Gen. 41. 25. By the same meanes the Prophet Daniel prophesied of the flourishing & fading of the chiefe Monarchies of the world, from his time to the comming
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of Christ, Dan. 9. &c. these therefore beeing one of the extraordinary means, whereby God hath manifested his will vnto man in times past, more or lesse; diuination by them is not to be censured as vnlawfull, but rather to be honoured and esteemed, as the ordinance of God.

For the second sort which be *Natural*, arising either from the thoughts of the mind, or the affections of the heart, or the constitution of the bodie: as they are ordinarie in all mē, in some more, in some lesse: so they vary according to the diuersitie of mens thoughts, affections, and constitutions: and by them a man may probably coniecture of sundrie things concerning the state and disposition, partly of his bodie, and partly of his minde.

As first he may gesse in likelihood, what is his constitution, as the learned in all ages, doe constantly auouch. For when his mind in dreaming runnes vpon warrs, and contentions, fire, and such like, it argueth his complexion is cholerick. When he dreames of waters

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and inundations, it betokeneth abundance of phlegme. When his phantasie conceiveth heauie and dolefull things, full of griefe, feare, and horroure, it bewraith a melancholike constitution. When his dreames be ioyfull and pleasant, as of mirth, pastimes, and delightful newes, his complexion is iudged to be sanguine.

Againe, by naturall dreames a man may gesse at the corruption of his owne heart, and know to what sinnes he is most naturally inclined. For looke what men doe ordinarily in the day time conceiue and imagine in their corrupt hearts, of the same, for the most part, they doe corruptly dreame in the night. And this is the rather to be obserued, because though the wicked man shut his eyes, and stoppe his eares, and harden his heart, and will not take notice of his enormities by the light of the Law; yet euen by his owne dreames in the night, his wickednes shall be in part discouered, and his conscience thereby conuincd, and he himselfe left in the end inexcusable before God. Now albe-

it a man may giue a probable coniecture of the premisses by natural dreames; yet no diuination of things to come, whether publike or priuate, good or bad, can be made by them, either concerning persons, families, or kingdoms. Therefore the common obseruations of dreames in the world, whereby men imagine things to come to passe, & accordingly foretel them by those means, are vaine and superstitious, and iustly so condemned in the places before named, Deut. 13. Ier. 23.

Concerning the thirde kinde of dreames, which are caused by the deuill; It hath beene granted in all ages for a truth, that Satan can frame dreames in the brayne of man, and by them reueale his diuinations. And it is plainly manifested by the continuall obseruation of the Gentiles, before the comming of Christ. For when Oracles, (that is, answers from the deuill) were in force, men that vsed to consult with them, and desired to be resolued in matters of doubt, were to lay them downe and sleepe beside the altar of Apollo, where

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they had offred their gift, and sleeping they receiued in a dreame, the answer for which they came; and this dreame was framed in the brainie of him that slept, by the deuill, and in it the answer was deliuered by him speaking at or in the Oracle. So likewise in the Primitive Church, since the comming of Christ, though Oracles then ceased, which were the greatest and strongest delusions that euer Satan had: yet he hath by dreames and visions wrought in the heads of many men most strange and curious conceits for the raising vp of heresies, to the great disturbance of the peace of the Church. For we read in Ecclesiasticall stories, that the Maniches had their damnable opinions first inspired into them, and then confirmed by dreames. And in this age the first authors of the sect of the Anabaptists, had their curious conceits of reuelation, partly in dreames, partly in visions. Likewise the Familie of loue haue their reuelations in dreames. For he that desires to become one of that sect, must ascend thereunto by degrees, before he

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can come to perfection to be an elder illuminate, or a man deified; to which estate whert he is once come, he hath for his confirmation strong illusions, both waking and sleeping in visions and dreames. Histories of latter times, and wofull experience sheweth this to be true, the deuill preuailing so strongly, that many haue fallen away by this meanes, beeing corrupted by a doctrine meerely carnall, howsoever maintained with pretense of great holynes. Again, as the good Angels may cause diuine dreames from God, and therein reuile vnto men his will and pleasure concerning things to come: so no doubt the euill spirits may cause in men diabolicall dreames, and therein reueile vnto them many strange things, which they by meanes vnkowne to men, may foresee and knowe. By all which it is euident, that there are and may be as well diabolicall, as diuine dreames.

The conclusion then is this: That as diuining by the second sort is superstitious, hauing no ground from Gods word: so fortelling by this third sort

is flat Witchcraft, directly condemned in the places aforementioned, where men are forbidden to prophesie by them, or to regard them.

Yet forasmuch as dreames be of sundrie kinds, as hath beene said, it shall not be amisse to set downe some *notes of difference* betweene them, whereby they may be knowne and distinguished each from other. Which point indeede hath long agoe beene handled in the Primitive Church, but hardly determined. For the learned of that age have auouched it a very hard matter, considering that the deuill in these, as well as in other things, can transforme himselfe into an Angel of light. But howsoever the case be hard, and the deuil politicke, yet by light of direction from the word of God, there may some true differences be set downe betweene them; as namely these.

First of all; diuine dreames haue alwaies had their preeminence aboue others, that generally they haue concerned the weightiest matters in the world; as the comming and exhibiting of the
Messias,

Meſſias, the changes and alterations of Kingdomes, the reueiling of Antichriſt, & the ſtate of the Church of God. And this may plainly appeare by thoſe which Ioseph expounded vnto Pharaoh, and Daniel vnto the Kings of Babel and Perſia. But in the other ſort it is otherwiſe. For if there be any thing repreſented more then ordinarie in thoſe that be naturall, it proceedeth meereſly from fancie and imagination. And as for diabolical, they are not of ſo waightie matters, nor ſo hard to foretell. For though the deuill haue great power and ſkill, yet it is aboue his reach to determine of ſuch things as theſe are, or to foretell them without helpe from God.

Secondly, diuine dreames be alwaies either plaine and manifeſt, or if they be obſcure, yet they haue a moſt euident interpretation annexed vnto them. Of the plainer ſort, were the dreames of Ioseph the husband of Marie. Matth. i. Of the other ſort were Pharaohs, very darke and hidden, but God raiſed vp Ioseph to giue them an eaſie interpretation vpon the inſtant. Gen. 41.

Nebuchadnezzars dreames were full of obscuritie, and many matters were contained in the, so as his spirit was troubled, and he forgot them; but God stirred vp Daniel and reuealed to him the secret, so as he remembered it to the King, and declared the true meaning thereof, Dan. 2. 1. 28. 36. Lastly, Daniels dreames of the foure beasts, &c. were of like difficultie, but the Angel Gabriel was presently sent to make him vnderstand them, Dan. 8. 16. Now those that are caused by the Deuill, as they be obscure and intricate, so the interpretation of them is ambiguous and vncertaine, because he himselte cannot infallably determine how things shall come to passe, and thereupon is constrained to give doubtfull answers by dreames. And such were not onely the auncient Oracles among the heathen, where he gaue the resolution, but the moderne Prophecies giuen by him to some of his instruments in later time.

Thirdly, the dreame that comes from God, is alwaies agreeable to his reuealed will, and representeth nothing

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contrarie to the same, in whole or in part: whereas those that proceed from nature, doe saue of nature, and bee agreeable to mans corruption, which is repugnant vnto Gods will. And those that are suggested by Satan, are of the same nature; the generall scope whereof is to crosse the will of God, and to withdrawe the heart from obedience therevnto.

Fourthly, diuine dreames aymer at this ende, to further religion and pietie; and to maintaine true doctrine: but the deuill, an enemy to God, worketh in his dreames the subuersion of true religion, & the worship of God, that in the roome thereof he may set vp Idolatrie and superstition. For so much we learne, Deut. 13. where the false Prophet brings his dreame, and vtters it, yea and confirmeth it by a wonder; but marke his ende: It was to draw men to Apostacie: *Let vs (saith he) goe after other Gods; which thou hast not knowne, and let vs serue them,* vers. 2. Answerable to which, was the practise of the false Prophets afterwards, who caused the people to erre

by their lies and flatteries. Ierem. 23.
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To conclude this point, it must be here remembred, that howsoever there are and haue beene distinct sorts of dreams, yet those which are from God, were onely in ordinarie vse in the old Testament, and in the Church of the New, are ceased, and take not place ordinarily. Whereas therefore men in their sleepes haue dreames, they must take them commonly to be naturall, & withall know that they may be diabolicall, or mixt partly of the one kind, partly of the other. And howsoever there may be some vse of the naturall, as hath beene said, yet commonly they are not to be regarded. And for the other which are from Satan, or mixt, they are not to be receiued, beleueed, or made meanes whereby to foretell things to come, least by this vse of them, we grow into familiaritie with the deuill, and before God be guilty of the sin of Witchcraft.

§ 5. The fift and last kind of Diuination by true meanes, is *by Lots*, when
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men take vpon them to search out fortune (as they vse to speake) that is, good or bad successe in any busines, by casting of Lots, whether it be by casting a die, or opening of a booke, or any such casuall meanes. I mention this the rather, because among the ignorant and superstitious sort, such practises are comon & in great account: the Lot is an ordinance of God, appointed for speciall ends and purposes, but when it is thus applyed, it ceaseth to be lawfull, because it is abused to other ends then God by his word & ordinance hath allowed.

That we may the better knowe the abuse of a Lot in this kind, we must remember there be three sorts of Lots; the Ciuill, the Sporting, and the Diuining Lot.

The ciuill vse of Lots, is, when they be vsed for the ending of controuersies: the diuiding of lands and heritages: the disposition of offices amongst many that are equally fit, the trying of the right in doubtfull things, or lastly the discouerie of a malefactor hid amongst many suspected. By this vse of the Lot,

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was Saul chosen to be king ouer Israel, 1. Sam. 10. 21. the skape-goate separated frō that which was to be sacrificed, Leuit. 16. 8. the land of Canaan diuided among the children of Israel, Iosh. 14. 2. &c. the trespasse of Achān found out, Iosh. 7. 15. and Matthias chosen to be one of the twelue, Act. 1. 26. and of this Lot Salomon saith, Pro. 18. 18. *The Lot causeth contentions to cease, and maketh partitions among the mightie.* Hereupon the ciuill vse of Lots hath his warrant in Gods word, so it be lawfully vsed in case of necessitie, with inuocation of the name of God, and with expectation of the euent from God, by whose hand & immediate providence it is disposed. *For the Lot (saith Salomon) is cast into the lap, but the whole disposition thereof is from the Lord,* Pro. 16. 33.

The Sporting Lot is that which is commonly vsed for some vaine and vn-necessary ende; as to set vp banck-rupts, or such like. This hath no warrant in the word of God whereupon men should vse it, and therefore is no better then an abuse of Gods ordinance, to speake

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no more of it.

Now the diuining Lot performed by the opening of a booke, or the casting of a die, or such like, thereby to declare good or bad successe, cannot be done without confederacie with Satan either explicite, or implicite. For the plaine cast of a die, or the opening of a booke without beleewing, can doe nothing for discovering of future contingents. And what is there in the nature of these actions to produce such effects? or where, or when did God giue this vertue to them, certainly to determine of things hidden from man, and knowne onely to himselfe? Diuination therefore by them is to be holden as a practise, not onely saouring of superstition, but proceeding from the arte of Witchcraft and Sorcerie.

And thus much of Diuination by meanes of the creatures; and the seuerall kinds thereof.

Se^a. III.

The second kind of Diuination, is by counterfeist, and forged meanes, which are

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none of the creatures of God: whereof one kind onely is mentioned in Scripture, *viz.* when Satan is consulted with in the shape of a dead man. This is commonly called *Necromancie*, or *the blacke arte*, because the Deuill being fought vnto by Witches, appeares vnto them in the likenes of a dead bodie. And it is expressly forbidden, Deuter. 18. 11. yea condemned by the Prophet Esai, 8. 19, 20. who saith in plaine tearmes, that Gods people ought not to goe *from the liuing to the dead, but to the Law and to the testimonie*. A memorable example hereof is recorded in 1. Sam. 28. the obseruation whereof, will discouer vnto vs the chiefe points of Necromancie, There Saul about to encounter the Philistines, beeing forsaken of God, who refused to answer him, either by dreames, or by Vrim; or by the Prophets, inquired for one that had a familiar spirit: and hearing of the Pythonesse at Endor, went vnto her by night, and caused her to raise vp Samuel, to tell him of the issue of the warre. Now the Witch at his request raised vp the Deuill, with whome

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hee was confederate, in Samuels likeness; who gaue him answer concerning his owne ouerthrowe, and the death of his sonnes. Which example declareth plainly, that there is a kind of diuination, whereby Witches and Sorcerers reueale strange things, by means of the deuill appearing vnto the in the shapen or shadowes of the dead.

Touching the truth of this example, two Questions may be mooued.

The first is, Whether that which appeared, was true Samuel or not? Some say it was Samuel indeede: others (who hold that there are no Witches) denie that it was either Samuell, or the deuill; and affirme it to be some other counterfeit comming in Samuels attire to deceiue Saul: both which opinious are false and here to be confuted.

And first, that their opinion which say that true Samuel appeared vnto Saul, is a flat vntruth, I prooue by these reasons.

I. Before this time, God had withdrawne his spirit from Saul, as himselfe confesserh, and denied to answer him a-

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ny more by ordinarie meanes, in such sort as before he had done. Hereupon I gather, that it is was not probable, that God would now vouchsafe him the fauour to suffer Samuel to come vnto him extraordinarily, and tell him what should be the end of his warre with the Philistims: and to this purpose it is affirmed twise in that chapter, that God had taken his good spirit from Saul.

I I. The soules of the faithfull departed, are in the hands of God, and doe rest in glorie with himselfe, and their bodies are in the earth, and there rest in peace. So saith the voice from heauen, Reuel. 14. 13. *Blessed are the dead that die in the Lord: for they rest from their labours, and their works,* that is the reward of their workes, *follow them immediatly, or at the beeles,* as the word signifieth. Now suppose the deuill had power ouer Samuels bodie, yet to make true Samuel, he must haue his soule also. But it is not in the power of the deuill, to bring againe the soules that are in heauen vnto their bodies, and so to cause them to appeare vnto men vpon earth, and to

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speake vnto them. The Deuills kingdome is in hell, and in the hearts of wicked men on earth; yea whiles the children of God are in this world, he vsurpeth some authoritie ouer them, by meanes of their owne corruption: But heauen is the kingdome of God and his Saints, where Satan hath nothing to doe, considering that there is no flesh or corruption, to make him entrance or yeeld him intertainement. Neither can it be prooued by Scripture, that the deuill can disturbe either the bodies or soules of them that die in the Lord: and therefore the Witch with all her power and skill, could not bring Samuels rotten bodie (for so no doubt it was now) and soule together.

III. This shape which appeared suffered Saul to adore and worshippe it, whereas the true Samuel would neuer haue receiued adoration from Saul the king, though it had beene in ciuill manner onely. Whome then did Saul adore? *Answe.* The Deuill himselfe, who beeing an enemy to the glorie of God, was content to take to himselfe that

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honour, which a King in dutie is to performe to God himselfe.

I V. If it had beene true Samuel, he would certainly haue reprobued Saul for seeking helpe at Witches, contrarie to Gods commandement, & that doctrine which he had taught him from God in his life time. But this counterfeit reprobued him not, and therefore it is not like to be the true Prophet of God, but Satan himselfe, framing by his art and skill the person and shape of Samuel.

But it is alleadged to the contrarie, that Samuel after his sleepe, prophesied of the death of Saul, Ecclesiastic. 46. v. 20. *After his sleepe also he told of the Kings death, &c.* Answ. That booke penned by Iesus the sonne of Sirach is a very worthie description of Christian Ethicks, containing more excellent precepts for manners, then all the writings of heathen Philosophers, or other men. But yet it is not Scripture, neither did the Church euer hold and receiue it as Canonically: yea, the author himselfe insinuateth so much in the beginning thereof: for in the preface he

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disableth himselfe to interpret hard things, and after a sort craues pardon for his weaknesse, which is not the manner of the men of God, that were penmen of Scripture. For they were so guided by gods spirit in their proceedings, that nothing could be hard vnto them. This priuiledge no ordinarie man hath assurance of: and therefore this author writing vpon his owne private motion, was subiect to error, and no doubt this speach of his, beeing contrarie to that which is recorded in the Canonickall Scriptures, is a flat vntruth.

Secondly, it is obiected, that the Scripture calleth him Samuel, that appeared vnto Saul. *Ans.* The scripture doth often speake of things, not as they are in themselues, but as they seeme to vs. So it is affirmed, Gen. 1. 16. that God made two great lights, the Sunne and Moone: whereas the moone is lesser then many starres, yet because in regard of her nearenesse to the earth, shee seemeth to vs greater then the rest, therefore shee is called a *great light*. In like manner Idols in the Scripture are

called Gods, nor that they are so indeed, (for an Idoll is nothing, 1. Cor. 8. 4.) but because some men doe so conceiue of them in their mindes. In a word; the Scripture oftentimes doth abase it selfe to our conceit, speaking of things not according as they are, but after the manner of men; and so in this place calleth counterfeite Samuel, by the name of the true Samuel, because it seemed so vnto Saul.

The third obiection: That bodie which appeared, prophesied of things that came to passe the day after, as the death of Saul, and of his sonnes; which indeede so fel out, and at the same time, therefore was like to be Samuel. *Ans^r.* There is nothing there said or done, which the deuill might yet doe. For when the Lord vseth the deuill as his instrument to bring some things to passe, he doth before hand reueile the same vnto him: and looke what particulars the deuill learneth from God, those he can foretell. Now the truth is, Satan was appointed by God to worke Sauls ouerthrowe, and it was made knowie

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vnto him when the thing should be done; by which meanes, and by none other, the deuill was enabled to foretell the death of Saul. Where (by the way) obserue, that in this case the deuill can reueale things to come certainly, to wit, if he be appointed Gods immediate instrument for the execution of them, or knowes them by light of former prophecies in Scripture.

Fourthly, dead men doe often appeare and walke after they are buried. *Ans.* It is indeede the opinion of the Church of Rome, and of many ignorant persons among vs, but the truth is otherwise. Dead men doe neither walke, nor appeare in bodie or soule after death: for all that die, are either Righteous, or wicked: The soules of the Righteous goe straight to heauen, and the soules of the wicked to hell, and their remaine till the last iudgement: and therefore of the iust it is said, that they are *blest when they die, because they rest from their labours*, Apoc. 14. 13. But how doe they rest, if after they be dead they wander vp and downe in the earth?

If it be said, that Moses and Elias appeared when Christ was transfigured in the mount; and that Lazarus rose again, and at Christs resurrection many dead bodies rose againe and appeared.

I answer; there were two times when God suffered the dead to be raised vp againe: either at the planting of his Church, or at the restoring and establishing of it, when it was raised to the foundation. Thus at the restoring of religion in Elias and Elishaes times, the sonne of the Shunamitish woman, 2. King. 4. 34. and the widowes sonne at Sarephta, 1. King. 17. 21. were raised. Againe, when God would restore his Church, which was fallen to Idolatrie about the death of Elisha, he caused the like miracle to be wrought in the reuiuing of a dead man by the touching of Elishaes dead carkeise in the graue, thereby to assure the people of their deliuerance, and so cause them to embrace the doctrine of the Prophet after his death, which in his life they had contemned. In like manner at the establishing of the Gospel in the new

Tetta.

Testament, it pleased Christ to raise vp Moses and Elias, and to make them knowne to his Disciples by extraordinary reuelation, that they might beleeue that the doctrine which hee preached was not newe, but the same in substance with that which was recorded in the Law and the Prophets, both which were represented by Moses and Elias. So also he wrought the miracle vpon Lazarus, the widowes sonne, and Iairus daughter, thereby to shewe the power of his Godhead, the truth of his calling, the testimonie of his Doctrine: lastly, to make knowne the power of his resurrection, he caused some to rise and appeare to others, when he himselfe rose againe. But out of these two times we haue neither warrant nor example, that God suffered the dead to be raised vp. Wherefore those instances will not any way confirme Samuels appearing, which indeed was not true, but counterfeite and forged by the Deuill himselfe.

Now for the second Opinion, of those which denie that there be any

Witches, and thereupon hold that this was a meere cosenage of the Witch, suborning some man or woman to counterfeit the forme, attire, and voice of Samuel, thereby to delude Saul, that also is vnttrue. For he that spake foretolde the ruine of Saul, of his sonnes, and of his armie, yea the time also wherein this was to come to passe: whereas in likelihood no man or woman in all Israel, could haue foretold such things before hand of themselves. It was not then any cosenage, as is affirmed, but a thing effected by the deuill, framing to himselfe a bodie in the likeness of Samuel, wherein he spake.

If therefore it be manifest, that by counterfeit apparitions of the dead Witches and Sorcerers can foretell things to come: hence sundrie points of Witchcraft may be obserued.

First, that there is a league between the Witch and the deuill. For this was the cause which mooued Saul to seeke to Witches, because neither he himselfe, nor any of his seruants could raise vp Satan in Samuels likeness, as the

Witch

Witch of Endor did. But Saul beeing a King, might haue commanded helpe from all the wise and learned men in Israel, for the effecting of such a matter: why then would he rather seeke to a filly woman, then to them? The reason was, because shee had made a compact with the deuil, for the vsing of his helpe at her demaund, by vertue whereof he was as readie to answer, as she to call him; whereas *Saul* and the learned Iewes, hauing made no such league, neither he by his power, nor they by their skill, could haue performed such a worke.

Secondly, the deuill will be readie at the call and command of Witches and Sorcerers, when they are intending any mischiefe. For here the Witch of Endor no sooner spake, but he appeared, and therefore the text giues her a name that signifieth one hauing rule and command ouer Pytho, that is, the familiar spirit: yet when he is commanded, he yeelds not vpon constraint, but voluntarily, because he builds vpon his owne greater aduanrage, the gaining of

the soule of the Witch. Where by the way, let it be obserued, what a pretious thing the soule of man is; the purchasing wherof, can make the proud spirit of Satan so farre to abase it self, as to be at the command of a silly woman. Againe, what an inueterate malice Satan beareth to man, which for the gaining of a soule, will doe that which is so contrarie to his nature. It may teach man, what to esteeme of his soule, and not to sell it for so base a price.

Thirdly, by this, the great power of the Deuill in the behalfe of the Sorcerer, is made manifest. For he was presently at hand to counterfeit *Samuel*, and did it so liuely and cunningly, as well in forme of bodie, as in attire and voice, that *Saul* thought verily it was the Prophet: which may be a caueat vnto vs, not easily to giue credit to any such apparitions. For though they seeme neuer so true and euident, yet such is the power and skill of the deuill, that he can quite deceiue vs, as he did *Saul* in this place.

Sect. IV.

Hitherto I haue shewed the first kind of Diuination by meanes, both true and forged. Now followeth the second; practised without meanes.

Diuination without meanes, is the foretelling and reuealing of things to come, by the alone and immediate assistance of a familiar spirit. This kind is mentioned and expressely forbidden, *Leuit. 19. 31.* Ye shall not regard them *that worke with spirits.* Againe, *Leuit. 20. 6.* If any turne after such as worke with spirits, to goe a whoring after them, I will set my face against that person, and will cut him off from among his people. So, *Deut. 18. 11.* Let none be found among you *that consulteth with spirits.* In which places the holy Ghost vseth the word *Ob*, which more properly signifieth a spirit, or deuill, in which sense it is taken in *Leuit. 20. 27.* and in *1. Sam 28. 8.* And by reason of the league which is betweene the Witch and the deuill, the same is also giuen to the Witch, that worketh by the deuill: and therefore
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the Pythonesse at Endor, is both called *Ob*, 1. Sam. 28. 9. and shee that ruleth *Ob*. v. 7, 8.

Now this kind of Diuination is practised two wayes: either inwardly, when the spirit is within the Witch: or outwardly, when being forth of the Witch he doth onely inspire him or her.

An example of the former waie, the Scripture affordeth, Act. 16. 16. of a woman at Philippi, that had a spirit of Pytho; which gat her master much vantage with diuining. And this spirit whereby she diuined was within her. For Paul beeing molested, said to the spirit, I comānd thee in the name of Iesus Christ, *that thou come out of her, and he came out the same houre*, v. 18. And because the deuill is wont in this kinde to speake out of the throat and brest, or bellie of the Witch possessed, hereunto learned men haue thought that this name (*Ob*) is giuen to the deuill, because he speakerh out of the witch, as out of a bottell or hollow vessell: for so the word *Ob*, properly signifieth.

Secondly, this may be practised
when

when the deuill is forth of the Witch, and then he either inspireth her, or els casteth her into a traunce, and therein reueileth vnto her such things as she would know.

Of this kind, though we haue no example in Scripture, yet the histories of the heathen doe affoord vnto vs many instances of experience therein. One of the principall is the historie of the ten Sibylles of Greece, who were most famous Witches, and did prophesie of many things to come, whereof some were true concerning Christ and his kingdome, which the deuill stole out of the Bible, and some other were false: and all of them they receiued by reuelation from the deuill in traunces.

But it will be said, If the deuill reueileth vnto his instruments strāge things in traunces, then how shall a man discern betweene diabolicall reuelations, and the true gift of prophesie, which God in traunces reueileth vnto his Prophets.

Ans^r. In this point Satan is, (as it were) Godsape. For as he in old time

raised

raised vp holy Prophets to speake vnto the fathers for the building vp of his Church: so hath Satan inspired his ministers, and furnished his instruments with propheticall inspirations from time to time, for the building vp of his owne kingdome: and hereupon he hath notably counterfeited the true gift of prophecie receiued first from God himselfe. And yet, though in many things they be like, there is great difference betweene them.

First, diuine trances may come vpon Gods children, either whē the soule remaineth vnited with the bodie, or else when it is seuered for a time. So much Paul insinuateth, when he saith of himselfe, 2. Cor. 12. 2. that he was rapt vp (as it were in a heauenly trance) into the third heauen, but whether in the bodie, or out of the bodie, he knew not. But in all diabolical ecstasies, though the body and senses of the Witch be (as it were) bound or benumbed for the time; yet their soules still rentaine vnited to their bodies, and not seuered from them. For though the deuill by Gods permission
may

may kill the bodie, and so take the soule out of it for euer; yet to take it from the bodie for a time, and to reunite them againe, is miraculous, and therefore beyond the compasse of his power.

Secondly, in diuine trances the seruants of God haue all their senses, yea all the powers of soule and bodie remaining sound and perfect, onely for a time the actions and operations are suspended and cease to doe their dutie: but in ecstasies that be from Satan, his instruments are cast into frenzies and madnesse: so as reason in them is darkened, vnderstanding obscured, memorie weakened, the braine distempered; yea, all the faculties are so blemished, that many of them neuer recouer their former estate againe: and they that scape best, doe carrie their blemishes, as the deuills skars, euen vnto their graue. So kind is Satan to his friends, that he will leaue his tokens behind him, where euer he comes in this sort. The seruants of God receiue no such blemishes, but rather a further good, and a greater measure of illumination of all the pow-

ers

ers of the soule.

Thirdly, diuine ecstasies tend alway to the confirming of the truth of the Gospel, and the furtherance of true religion and pietie. Such was *Peters*, Act. 10. 11. which serued to assure him of his calling to preach the Gospel to the Gentiles, and to informe his iudgement in this truth, that there was no accepti- on of persons with God, and that to them of the new Testament, all things were cleane, and nothing polluted. But the scope of them that are from Saran, is principally the suppressing and hinderance of religion, the drawing of the weake into errours, the ratifying and confirming of thē that are fallen there- into, and the generall vpholding of the practises of vngodlinesse. And by these and such like particular differences, hath God pulled off the Deuills vizar, and made him better knowne and discerned of true Christians. And thus much concerning Diuination, the first part of Witch-craft.

CHAP.

CHAP. IIII.

*Of Operative or working
Witch-craft.*

He second part is that which consisteth in Operation, and is therefore called Operative or working Witchcraft.

Witch-craft in Operation, is that which is employed in the practise and reall working of strange things or wonders, and it hath two parts, Inchantment, and Iugling.

Sect. I.

Inchantment is the working of wonders by a Charme. This the Lord expressly forbiddeth, Deuter. 18. 11. *Let none be found among you, that is a Charmier.* In this description, two points are to be considered: 1. what things may be done by inchantment, namely *wonders*, for I say it is the practise of wonders: 2. by what means these wōders are wrought,

Inchant-
ment.

that

that is, by a *Charme*.

For the first: The wonders done by Inchanters are, 1. The raising of stormes and tempests; windes and weather, by sea and by land: 2. The poysoning of the ayre: 3. Blasting of corne: 4. Killing of cattell, and annoying of men, women, & children: 5. The procuring of strange passions and torments in mens bodies and other creatures, with the curing of the same: 6. Casting out of deuills. These and such like things Inchanters can doe by their charmes. And for prooofe hereof, we haue the vniforme consent of all ages, with the records of Witches confessions to manifest the same; besides the testimonie of experience in this age: so as the man that calles it into question, may as well doubt of the Sunne shining at noone day.

Yet for the further declaration thereof, we will alledge what the Scripture saith in this point. Salomon saith, *If the Serpent bite when he is not charmed, no better is a babler*, Eccles. 10. 11. thus the words are in our English translation: but they may better be thus read according

ding to the originall: If the ſerpent bite before he be charmed, what profit hath the maſter of the tongue thereby; that is, the Charmer. And ſo they beate this ſenſe: If the Inchanter be bitten, before the ſerpent be charmed, then he hath no benefit by his charme. For Salomon in that place giueth vs to vnderſtand, what power Inchanters haue, and what they may doe by their charmes, if they come in time, namely, ſtay the poyſon of the ſerpent, ſo as he cannot hurt, either by biting or ſtinging. When Balac intended euill againſt Iſrael, he hired Balaam to curſe them, Num. 22. 6. Now this Balaam was an inchanting Witch; for though he be called a Prophet, yet this was onely in the reputation of the world; for his practiſe was to inchant by charmes of words; and to that purpoſe he was hired to curſe Gods people, that is, to bring miſchiefe vpon them by charming; which thing when he had often and many waies aſſaid to doe, and could no way preuaile, but that it pleaſed God contrary to his endeauours, to bleſſe Iſrael, then he breakes

out into these words: *There is no sorcerie against Iacob, nor soothsaying against Israel,* Num. 23. 23. As if he should haue said, I know well that sorcerie is powerfull in many things, and of force to bring much mischiefe vpon men, yet it can take no place against the people of God, because he hath blessed them; and whom he blesseth, them no man can hurt by cursing. Inchanterstherefore may vpon Gods permission worke strange things, as appeares by these places, to name no more.

The second point to be obserued, is the meanes whereby these wonders are practised; these are counterfeite and supposed meanes, not ordained and sanctified by God, which are commonly called Charmes.

A Charme is a Spell or verse, consisting of strange words, vsed as a signe or watchword to the deuil, to cause him to worke wonders.

First, I say it is a *Spell consisting of strange words*, because in these enchantments, certaine words or verses are secretly vttered, which in regard of the

common formes of words are strange, and wherein there is thought to be a miraculous efficacy to bring some extraordinary and v unexpected thing to passe. A point of it selfe euident and needing no further prooffe, considering it is not vnknowne to the more ignorant sort, who are better acquainted with these, then with the word of God. And these words are not all of one and the same kind; but some are rude and barbarous, neither knowne nor conceiued or vnderstood; of which the auncienter sort of charmes were wont to be made especially, and some later. Some againe are plaine and knowne tearmes, which may be vnderstoode; as the names of the Trinitie, some words and sentences of Scripture, as *In principio erat verbum, &c.* Again, charmes that consist of words, are not all of one sort, but some be imprecations, wishing some euill: others in shewe haue the forme of praises and blessings, whereby the Witch either flatteringly commendeth, or fauourably wisheth some good: others againe are made in forme of

prayer and petition: and they all are somerimes plainely conceived, sometimes in ruder and more vnknowne words, as those well knowe, who haue heard them, or reade them where they are to be found.

Secondly, I adde, that the charme is vsed for *a signe and watchword to the deuill, to cause him to worke wonders*, wherein standeth the nature and proper end of a charme. The nature, in that it is a diabollicall signe: the end, to cause the deuill to worke a wonder: whereby it is distinguished from all other speeches of men. For all they commonly carrie the nature of the thing, whereof and whereabout they be made, but the Charme doth not alwaies follow the nature of the words, but hath another nature in regard of the immediate relation it hath to the deuill, to whome it is a signe. Againe, the charme pronounced doth not the wonder, but the deuill admonished by it as by the watchword to doe the feate.

Now because some are of opinion, in regard of the ordinarie production of
strange

strange effects by these meanes, that the Spell hath in it selfe some vertue and power to such and such purposes whereinto it is vsed; I will stand a little in the proöfe of the contrarie. That a charme is onely a diabolicall watchword; and hath in it selfe no such effectuall power or possibilitie to worke a wonder. My reasons are these.

First, this must be taken for a maine ground; That as there is nothing in the world, that hath being but from God, so nothing hath in it any efficacie, but by his ordinance. Now whatsoever efficacie is in any creature from God; it received the same into it selfe, either by creation, or since the creation by some newe and speciall institution, appointment, and gift of God. For example. The bread in the Sacrament, by a naturall power giuen vnto it in the creation, serueth to nourish the bodie, and the same bread, by Gods speciall appointment in his word, feedes the soule, in that by his ordinance it is made to vs a signe and seale of the bodie of Christ broken for vs: And so it is in enerie crea-

ture; if the effect be ordinarie and naturall, it hath it by creation; if extraordinarie and supernaturall, it hath that by diuine ordination: So that whatloeuere comes to passe by any other meanes, is by Satanicall operation. Now charmes and spells, standing of set words and sillables, haue no power in them to worke wonders, either by the gift of nature in the creation, or by Gods appointment since the creation: and therefore they haue in them no power at all for any such purpose. This latter part of the reason, beeing the assumption or application of the ground to the present instance, consisteth of two parts, which I will prooue in order. First then I affirme, *that by the gift of nature*, no words of charmes haue power in the to worke wonders; & I prooue it in this manner.

I. All words made and vttered by men, are in their own nature but sounds framed by the tongue, of the breath that commeth from the lungs. And that which is onely a bare sound, in all reason can haue no vertue in it to cause a reall worke, much lesse to produce a

wonder. The sounds of bells and of many muscicall instruments, and the voices of many bruit creatures, are farre more strong and powerfull, then the voice of a man: yet who knoweth not, that none of all these is auailable to such purposes. Indeede they haue power to affect the minde, by their sweetnes or otherwise, but they are not able to bring to passe a reall worke, either by the inflicting of hurts and harmes, or by the procuring of good. I conclude therefore, that the voice of man by nature, hath no power to worke any wonders.

II. Againe, euery thing which hurteth or affecteth another, must necessarily touch the thing which it hurteth or affecteth. For it is a graunted rule in nature, that euery agent worketh vpon the patient by touching: But words vttered in Charms are commonly made of things absent, and therefore though it should be graunted, that they had the power of touching a substance (which they cannot haue) yet of theselues they are not auailable to bring vpon things absent either good or euill.

Omne a-
gens, agit
per conta-
ctum.

III. Moreover, if words conceived in charmes and spells haue any such power as is pretended, why should not euery word that any man speaketh haue the same power, inasmuch as all words are of the same nature, beeing onely sounds framed in the breast, and vttered by the tongue in letters and syllables? But experience teacheth, that the same word spoken by another, hath not the same vertue; For the charme vttered by the Charmer himselfe, will take effect; but beeing spoken in the same manner by another man, that is no Inchanter, maketh to no purpose, for nothing is effected by it.

IV. That which is in nature nothing but a bare signification, cannot serue to worke a wonder, and this is the nature of all words; for as they be framed of mans breath, they are naturall, but yet in regard of forme and articulation they are artificiall and significant, and the vse of them in euery language is, to signifie that which the author thereof intended; for the first significations of words, depended vpon the will and pleasure of

man that framed and inuented them. Beeing therefore inuented onely to shew or signifie some thing, it remaines that neither in nature nor proper vse, they can be applied to the producing of wonderfull and strange effects. Thus the former part of the assumption is cleared.

In the second place I affirme; that the words of charmers haue not this power in them, *by any speciall gift, blessing, or appoyntment of God*, since the creation; which is the other part of the assumption. And I shew it thus: whatsoever is powerfull and effectual to any end or purpose, by Gods gift, blessing, or appointment; the same is commanded in his word to be vsed, and hath also a promise of blessing annexed to the right vse therof. To vse the instance before made for explanation sake. The bread in the Lords supper, hath this power and propertie giuen it by Christ, to seale & signifie vnto euery beleeuing receiuer the bodie of Christ; and by this propertie giuen it, it is auailable to this purpose; though it be a thing aboue the com-

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mon and naturall vse of bread; & thereupon we haue warrant from Christs owne commandement, ordinance, and example, so to vse it. But in the whole bodie of the Scripture, there is not the like commandement to vse the words of Charms for the effecting of wonders, much lesse the like promise of blessing vpon the same so vsed: therefore the conclusion is, that God hath given no such power vnto them in speciall.

If it be asked then, what they are, and whereto they serue? I answer, they are no better then the deuills sacraments and vvatchvvords, to cause him to doe some strange vvorke. For the Inchanter hath relation in his minde to the deuill, vvwhose helpe he hath at hand by covenant either open or secret; or at least some superstitious opinion of the force of the vvords, vvwhich is a preparation to a covenant.

The truth of this doctrine, howsoever it be thus made manifest, yet it findes not generall intertainement at all mens hands. For there are and haue beene some learned men, in all ages,
who

who maintained the contrarie, both by word and writing; and namely, that there is great vertue & power in words pronounced in time and place, to effect strange things. For prooffe wherof they alledge these reasons.

First, that the bare conceit and imagination of man, is of great force to doe strange things; and therefore words expressed much more. *Ans.* The ground of the reason is naught. Imagination is nothing els but a strong conceit of the minde touching any thing, whatsoever it be, and by reason of the communion that is betweene the bodie and soule being together, it is of great force to work within the man that imagineth diuersely, and to cause alteration in himselfe, which may tend either to the hurt or to the good of his owne bodie: but yet imagination hath no force out of a man to affect or hurt another. A man (conceiuing desperately of his owne estate) by the strength of imagination may kill himselfe; but the same conceit, be it neuer so strong, can not hurt his neighbour. For it is no more then Cefars i-

image

image vpon his coyne, which serueth onely to represent Cesar: so imagination is nothing but the representation of some thing in the minde by conceit, and therefore as the person of Cesar is nothing hurt though his image be defaced; so when we conceiue of men in our mindes, though neuer so badly and maliciously, yet all is of no force to hurt or annoy them, either in person or state.

Secondly, they alleage that Witches by malicious and wrie looks in anger and displeasure, may and do hurt those vpon whom they looke, whether they be men or other creatures. And it is an old receiued opinion; that in malicious and ill disposed persons; there proceed out of the eye with the beams, noysome and malignant spirits, which infect the ayre, and doe poison or kill; not onely them with whome they are daily conuersant, but others also whose companie they frequent; of what age, strength, and complexion so euer they be. *Ans.* But the opinion is as fond, as it is old: for it is as much against nature that such vertue should proceede

out

out of the eye, or such spirits breake out of the nerves to the partie hated, as it is for the blood of the bodie, of it selfe, to gush out of the veines.

Yet for the ratifying of this opinion they alleadge that which is written in Gen. 30. 37. where *Jacob* laide speckled rodde before the sheepe in their watering troughes, & that by Gods appointment, for this ende, that they might bring forth partie coloured lambs. I answer, that was not a worke of sight, but a speciall and extraordinarie worke of Gods providence vpon *Jacob* in his necessitie, as we may plainly see in the chapter next following v. 9. & 11. yea it was taught *Jacob* by God himselfe: and if it had been an ordinarie work, doubtlesse the gaine thereof being so good, *Jacob* would haue done it againe afterward: but we neuer read that he did it againe. And be it granted it were a naturall worke, yet it cannot prooue witching by sight, because the sheepe receiued into their eyes the *species* and resemblance of the rodde, which is according to nature: whereas in fascination

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or bewitching by sight, malignant spirits should not be receiued in, but sent forth of the eye, which is against nature.

Yea, but the Basiliske or Cockatrice doth kill man and beast with his breath and sight, yea, the wolfe takes away the voyce of such as he suddenly meetes withall and beholds, and why may not wicked men or women doe the like? *An.* Indeeде it is a thing receiued by common errour, and held of some for a truth; but no experience of any man hath yet beene brought for the prooffe thereof, and therefore it is to be reputed as fabulous. Thus much in probabilitie may be thought (if the allegatiō should be true) that the Basiliske beeing possessed of a thicke poyson, may by his breath send forth some grosse venomous vapours, and thereby infect the ayre, and poison the thing that is neere vnto him. And that the suddaine and vnexpected beholding of the venomous Cockatrice, or the ravenous wolfe, (beeing creatures in their kind fearefull; especially to those that are not acquainted with

with them) may cause present astonishment, and consequently perill of death. But that this should be done by the eies of these creatures only, in manner aforesaid, it is not credible; and therefore Authors haue vpon good ground denied it as beeing confirmed neither by reason, nor experience.

Thirdly, they reason thus; Inchanters by whispering of words in charmes can stay the stinging and poisoning of serpents: for so Dauid in effect speaketh; that the voice of the Charmer charmeth the serpent, Psal. 58. 5. It may seeme therefore that there is no small force in words for the effecting of strange works. *Ans.* It must be granted that the charmer may inchant the serpent: but how? not by vertue of the words in the Charme, but by the power of the deuill, who then is stirred vp, when the charme is repeated, to doe the thing intended. The truth of this answer appears by the words of the text, as they are read in the originall, that the Inchanter *ioyneth societies very cunningly*, namely, with the deuill. Now
these

these societies betweene Satan and the Charmer, are the very ground of the worke vpon the serpent: which worke, vpon confederacie formerly made, is done by the deuill; and the words of the Charme are no more but the Inchanters Item or watchword, to occasi- on him thereunto. And let any other man reapeat the same words a thousand times, that either is not thus confede- rate with Satan, or hath not a supersti- tious opinion of Charmes, and al his la- bour will be in vaine.

Fourthly, the word of God is of great force in the hearts of men to con- uert and change them, as it is vttered by the mouth of mortall man: and this force is not in the man by whome it is spoken: where then should it be, but in the words? and if in the words, why may not other words be of like efficacie beeing vttered by man? *Ans: 1^o* The power of Gods word cometh not from this, that it is a word; and barely vt- tered out of the mouth of a man: for so it is a dead letter: but it proceedeth from the powerfull operation of the spirit,

spirit, annexed by Gods promise thereunto, when it is vttered, read, and conceiued. which operation if it were taken away, the word might be preached a thousand yeares together, without any fruit or effect, either to saluation or condemnation.

2. The word of God is powerfull by the concurrence of the worke of the spirit, not in all things: as for example, in raising winds and tempests, in infecting the ayre, in killing and annoying men or other creatures; but in the conuersion of sinners, in gathering the Elect, and in confirming those that be called: and this power it hath also by his speciall blessing and appointment.

3. Furthermore, the same word is not of power, when it is barely read, heard, or spoken, vnlesse it be also conceiued in the vnderstanding, receiued with reuerence, treasured vp in the memorie, and mingled with faith in the heart: whereas the bare reading and muttering ouer the words of a Charme by an Inchanter, though in an vnknowne tongue, in rude and barbarous words, is sufficient

to procure the working of wonders.

Now, though the word of God be in it selfe pure, and serue to excellent purpose, as hath beene saide, yet by the way we may remember; That as it is with all things that are most pretious, nothing is so excellent in it kind, which may not be abused; so it is with this heavenly word: for it is and may be made a Charme two waies. First, when some part of it, is indeede vsed for a charme. Thus many Texts of Scripture, both in Latin and other languages, haue beene abused by Inchanters, as might easily be shewed. Secondly, when it is heard, read, recited, or made a matter of praier without vnderstanding. And thus the ignorant man, as much as in him lyeth, makes it a Charme. For in his ordinarie vse thereof, he neither conceiueth, nor taketh care to vnderstand it, as lamentable experience teacheth. Yet in neither of these is the very bare repeating of the word effectuall. For as when a man heares or reades it, vnlesse the Spirit of God inlighteneth his heart, it is to no purpose; so when it is made the matter

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of a Spell, nothing will be effected, vnlesse the deuill either by confederacie, or superstitious conceit be drawne to conferre his helpe in the point, for his owne aduantage.

Howbeit, of all Inchantments these are the most dishonorable to God, most acceptable to Satan, and most hurtfull to the charmer, which are made of the Scriptures. For beside the sinne of Witchcraft in the Charming, this inconuenience insueth, that Satan procurerh more credite to one of these, then to twentie other, because the words are Scripture; hereby cloking his mischieuous practises vnder the colour of holynes, and so confirming the truth of that which the holy Ghost saith, that when he worketh most deceitfully, *he transformes himselfe into an Angell of light*, 2 Cor. 11. 14. He knoweth well, that ordinarie words seeme nothing to some men, therefore he teacheth and suggesteth phrases and sentences out of the word, for such vngodly ends, that euen the grace of them fetched from the Scriptures, may make them seeme

full. Wherefore let euery one that is indued with grace and knowledge, due-ly consider this with himselfe. Cannot Gods word be effectuell, when it is vsed to edification, vnlesse the worke of his owne Spirit accompany the same? then surely it is impossible, that the same which is holy, beeing vsed to an euill ende, should be powerfull, except the deuill affordeth his helpe for the effecting thereof. To conclude therefore, let men say what they will, the truth is this, that words of Inchantment, be they neuer so holy or prophane, either by way of cursing or blessing, haue no power of themselves to the producing of strange workes: but are (as hath beene said) onely diabolicall signes, admonishing the Deuill of some wickednes intended and desired, which he through his power must cause to be done.

And thus much of Inchantment standing vpon the practise of wonders by a Charme.

To this head of Inchantment, sundry other practises of Witches are to be referred, the chiefe whereof are these.

First,

First, the vsing and making of Characters, Images, or Figures, specially the framing of Circles, for this end to work wonders by them. As, to draw the picture of a child, or mā, or other creature in clay, or waxe, and to burie the same in the ground, or to hide it in some secret place, or to burn it in the fire, therby intending to hurt or kill the partie resembled. Againe, to make an impression into the saide picture, by pricking or gashing the heart or any other place, with intent to procure dangerous or deadly pains to the same parts. This is a meere practise of Inchantment, & the making of the image, and vsing of it to this end, is in vertue a Charme, though no words be vsed. For the bare picture hath no more power of it selfe to hurt the bodie represented, then bare words. All that is done commeth by the worke of the deuill, who alone by the vsing of the picture in that sort, is occasioned so or so, to worke the parties destruction.

Secondly, hither we may referre the vsing of Amulets, that is, remedies and preseruatiues against enchantments, for-

ceries, and bewitchings, made of herbes or some such things, and hanged about the necke for that ende.

Thirdly, the vsing of Exorcismes, that is, certaine set formes of words vsed in way of adiuration, for some extraordinarie ende. A practise vsuall in the Church of Rome, whereby the priest coniuers the salt, holy-water, creame, spittle, oyle, palnes, &c. all which are in truth meere enchantements. For howsoeuer the Councell of Trent hath ratified the by their decrees, & so commended them to general vse within the compasse of the Popish Church; yet they haue in them no power or abilitie of blessing or cursing, either by nature, or Gods appoyntment.

Fourthly, In this number we reckon the vsing of the name *Iesus*, to driue away the deuill, or to preuent Witchcraft; a common practise among the ignorant. Wherein the wonderfull malice of Satan bewraies it selfe, in making the ignorant people thinke that Christ is a coniuers, and that there is vertue in the naming of his name, to doe some

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Council.
Trid. sess.
23. cap. 2.

strange thing. Whereas the truth is, he careth neither for this name, nor for all the names of God, if a man goes no further thē the bare repeating of them; but rather delighteth to see them so abused and disgraced. And hereupon it is, that in all coniurations, when he is raised by the Sorcerer, he is willing to be adured by all the holy names of God that are in the Scripture, to the ende, that he may the more deeply seduce his owne instruments, and make them to thinke that these holy names will bind him, & force him to yeeld vnto their desires in the particular, when indeede there is no such matter. Which point thoroughly considered, may admonish vs to take speciall heede of these cunning glozes and deuillish insinuations, whereby he intendeth to delude vs; alway remembering, that the Apostles themselues, to whom the power of working miracles was giuen, did neuer acknowledge the worke to be done by the name of *Iesus*, but as S. Peter affirmeth, *through faith in his name*, Act. 3. 6. 16.

Fiftly, The crossing of the bodie, to

this ende, that we may be blessed from the deuill. A thing vsuall euen of latter times, specially in Popery; wherein the crosse carrieth the very nature of a Charme, and the vse of it in this māner, a practise of Inchantment. For God hath giuen no such vertue to a crosse, either by creation, or speciall priuiledge and appointment.

Sixtly, the Scratching of a Witch to discover the Witch. For it is a means which hath no warrant or power thereunto, either by the word of God, or frō nature, but onely from the deuill; who if he yeeldeth either at crossing, or scratching, he doth it willingly, and not by compulsion, that he may feede his instrument with a false faith and a superstitious cōceit, to the dishonor of God, and their owne ouerthrowe. In a word, looke whatsoeuer actions, gestures, signes, rites, and ceremonies are vsed by men or women to worke wonders, hauing no power to effect the same, either by creation and nature, or by speciall appointment from God, they must all be referred to this head, and recko-

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ned for Charmes.

The vse. Now considering that all kinds of Charmes are the deuills watch-words to cause him to worke the wonder, and haue no vertue in them, be the words wherein they are conceiued neuer so good: hereby we must be admonished, to take heede of the vse of them, and all other vnlawful ceremonies, both in respect of their formes, be they praises or praiers, or imprecations; as also in regard of their endes, be they neuer so good in outward appearance. But alas! the more lamentable is the case, Charming is in as great request as Physicke, and Charmers more sought vnto then Physicians in time of neede. There be charmes for all conditions and ages of men, for diuers kinds of creatures, yea for euery disease; as for head-ach, tooth-ach, stiches, and such like. Neuertheless, howsoeuer some haue subiected themselves to such base and vngodly meanes, yet the vse hereof by the mercie of God, hath not bene vniuersall. And those that haue sought for helpe, are to be aduised in the feare of God,

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to repent of this their sinne, and to take a better course. Let them rightly consider, that they haue hitherto depended vpon Saran for helpe, and consequently haue dishonoured God, and renounced lawfull meanes sanctified by him, which should not haue beene done in case of the greatest worldly gaine. For no man may doe euill, that good may come of it.

But they that vse the helpe of Charmers, and consult with Wisemen, are wont to alleadge something in defence or excuse of their practise.

First, that they for their part, meane no hurt, they know no euill by the man whome they seeke to, they onely send to him, and he does them good, how, and in what manner they regard not.

Ans. 1. Indeed many be ignorant of the Inchanters courses. But in cases of losse and hindrance, men ought not onely to inquire the meanes, but to waigh and consider the warrantablenes thereof, otherwise they doe not that they doe of faith, and so are guiltie of sinne before God, Rom. 14. last vers. 2. Put the case

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they themselves meane no hurt, yet in this action they doe hurt to themselves, by reposing trust in things, which vpon better consideration they shall finde to be dishonourable, and therefore hatefull to God.

Secondly, they alledge; we goe to the Physician for counsell, we take his *Recipe*, but we know not what it meaneth; yet we vse it, and finde benefite; if this be lawfull, why may we not as well take benefit by the Wiseman, whose courses we be ignorant of? *Ans.* 1. Physick vsed in time and place, is a worthy ordinance of God, and therefore beeing rightly vsed, God giues his blessing to it. But for enchantment it was neuer sanctified by God, and therefore cannot be vsed in any assurance of his blessing. 2. The Physicians receipt being a composition and mixture of naturall things, though a man knowes it not, yet he takes it into his stomake, or applies it to his bodie, and sensibly perceiues the *virtue and efficacie* thereof in the working: whereas the Charmers course consisteth of words, which neither are
knowne

knowne in themselues, nor are manifest in their vse to sense or vnderstanding. And hereby it is plaine, there is not the same reason of Physicke and charmes: the one hauing a sensible operation by vertue giuen it of God; the other insensible, and wrought aboue ordinarie meanes by the worke of Satan.

Thirdly, they alleadge, God is mercifull, and he hath provided a salue for euery sore, they haue vsed other means, but they haue not succeeded, and what should they doe more, may they not in extremitie repaire to the Inchaunter, and see what he can doe for them, rather then their goods and cattell should be lost and spoyled? *Ans.* 1. It were better for you to bide by the losse, yea to liue and die in any sickenes, then to tempt God by seeking help at charmers hands: for their helpe is dangerous, and commeth from the deuill, whereupon if ye rest your selues, ye ioyne league with him, and so hazzard eternally the safetie both of bodies and soules. 2. Vse good meanes allowed of God, and when they haue beene vsed
often

often without successe, proceede not to other courses, but referre your selues to God; and say with Iob, *The Lord hath giuen, and the Lord hath taken away: blessed be the name of the Lord,* Iob 1. 21. And thus much of Inchanting, the first part of Operatiue Witchcraft.

Set. II.

The second part is Iugling. *Iugling, is the deluding of the eye with some strange sleight done aboue the ordinarie course of nature.* In this description there are two points necessarily required in the point of Iugling, *Delusion of the eye, and extraordinary Sleight.*

Delusion is then performed, when a man is made to thinke he sees that, which indeede he sees not. And this is done by the operation of the deuill diuersly, but especially three waies. First, by corrupting the humour of the eye, which is the next instrument of sight. Secondly, by altering the ayre, which is the meane by which the obiect or *species* is carried to the eye. Thirdly, by altering and changing the obiect, that

is,

is, the thing seene, or whereon a man looketh.

* *isidore.*

This deluding of the sense, is noted by Paul; Gal. 3. 1. *O foolish Galatians, who hath * bewitched you?* where the spirit of God voucheth a word borrowed from this kind of forcerers, which in full meaning signifieth thus much: who hath deluded your eyes, and caused you to thinke you see that, which you see not. As if he should haue said; Looke as the Iugler, by his deuillish art, deludeth the outward eye, and maketh men thinke they see that, which indeede they doe not: Euen so the false Apostles, by their erroneous doctrine, haue deluded the eyes of your minds, and haue caused you, *Galatians*, to iudge that to be the word of God, which is not, and that to be truth, which is error and falshood. *Paul* giues vs to vnderstand by the very phrase vsed, that there is such a kind of Iugling, as is able to deceiue the eye: For otherwise his comparison would not hold.

The second thing required in Iugling, is a *Sleight* done aboue the order

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and course of nature. This is the point which maketh these conueiances to be Witchcraft. For if they were within the compasse of nature, they could not be rightly tearmed and reputed Sorceries; considering that diuerse men, by reason of the agilitie of their bodies, & sleight of their hands, are able to worke diuers feats, which seeme strange to the beholders, and yet not meddle with Witchcraft. Againe, some by the lawfull art of the Optiks, may shew strange & admirable things, by meanes of light and darknesse, and yet may be free from imputation of Magicall workes; because they keepe themselves wholly within the power and practise of nature. But sleights done in ~~ingling~~ ^{ingling} over and aboue delusiō, must passe the ordinarie bounds and precincts of nature, and so are made points of Witchcraft. One memorable example, for the clearer manifestation of this point, we haue in the Scripture, by name in the 7, 8, and 9, Chapters of Exodus, where *Moses* and *Aaron* wrought wonders before Pharaoh, turning the rodde into a serpent, and

water

water into blood, with many other such like. Now *Iannes* and *Iambres* (for so Paul calleth them, 2. Tim. 3. 8.) the Magicians of Egypt, did worke the same miracles which Moses and Aaron had done: But here was the difference: Moses made true creatures, and wrought true miracles, whereas they did all in appearance and outward shew. For theirs were not true reall actions, but onely Magicall illusions, wrought by the sleight & subtilty of the deuil, in the practise of lugging.

And because some thinke, that the serpents and froggs caused by the Magicians, were true creatures, and all their other workes, as really and truly done, as those which Moses and Aaron did, I will here stand a little to shewe and prooue the contrarie, that they were onely in shew and appearance, and not in deede and truth.

First then, if the frogs and serpents caused by *Iannes* and *Iambres* were true creatures indeede, and their other sleights true and reall works; then they were made and caused either by the deuil, or by God himselfe: (for no man

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of himselfe can make a rod to become a true serpent.) But this was done neither by the deuill, nor by God, as shall appeare in the sequels.

They were not done by the Deuill; because the deuill cannot make a true creature, either serpent or frogge.

How doth that appeare? *Ans.* To make a true creature of any sort, by producing the same out of the causes, is a vvork serving to continue the creation, and is indeede a kinde of creation. Now the deuill as he cannot create a thing at the first, so he is not able to continue the same by a new creation: that beeing a propertie belonging to God onely. For better conceiuing hereof, we must know, that God createth two waies: either primarily in the beginning, whē he made all things of nothing, Gen. 1. 1. or secundarily, in the gouernment of the world, when he produceth a true creature in a true miracle: yet not making it of nothing (as he did in the beginning) but producing it by ministring and in forming the matter immediately by himselfe, without the aide of ordinarie

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meanes and instruments appointed after the creation. The former is creation properly called; the latter a continuance thereof. Both these God hath reserved to himselfe, as incommunicable to any creature. As for the succession and propagation of creatures in their kinds, as of men, beasts, birds, fishes, &c. it is onely a continuation of the creatures in their kindes, and is wrought by ordinarie meanes of generation; but is no continuance of the worke of creation. And the deuill by his power may make counterfeits of the true creatures of God, but neither by creating them, nor by continuing their creation; these two being workes peculiar and proper to the Deitie alone.

Againe, if the deuill could turne a rodde into a true serpent, and water into blood indeed, then his power should be equall to the power of the sonne of God himselfe. For the first miracle that he wrought, was the turning of water into wine, Ioh. 2. And that was no greater a worke, then the turning of water into blood, or a rod into a serpent. But

this

this were most horrible blasphemie, to match the deuill with the Son of God, and his finite power, with the power of the Godhead, by which miracles are wrought. And the truth is, Satan can worke no true miracles; neither doth the text import, that the Magicians did that which they did by miracle, but by Inchantment and Sorcerie, Exod. 7. 11. 22. & 8. 7.

In the second place, I affirme that God did not create these creatures, or cause the works of the Magicians to be effected. And this is prooued by the words of *Paul*, 2. Tim. 3. 8. who saith, that Iannes and Iambres (which did these workes) withstood Moses and Aaron, whom God had sent, and by whom he wrought. If then God had wrought with the Magicians also, he should haue beene against himselfe, yea, he should haue wrought both waies, for himselfe, and against himselfe, and consequently should haue impeached his owne glorie, for the manifestation vwhereof he wrought miracles by Moses and Aaron; which vve may not once thinke of God.

Seeing therefore that these serpents, if they were true creatures, were not created either by Satan, because he could not, or by God himselfe, because he would not; it must needs remaine, that they, & all other the Magicians works, were meere illusions, & not otherwise.

Yet for the further clearing of the matter in hand: the text it selfe yeeldeth fundrie reasons, to prooue that these acts of the Sorcerers, were but appearances, and not things really produced.

First, they that cā not do a lesser thing, can not possibly do a greater. Now Moses shewes that the Egyptian Inchanters could not do a lesser thing then the turning of rods into true serpents, or waters into blood. For they could not by all their power & skill, preserve themselves from the plagues of Egypt, as the borch & other iudgements, Exod. 9. 11. which was a more easie thing, then to make or change a creature. Nay, they were not able to bring forth lice by their enchantment, which seemed to be the least miracle, but acknowledged that to be the finger of God, Ex. 8. 18, 19.

Second-

Secondly, the text saith, that Aarons serpent deuoured their serpents; Exod. 7. v. 12. hence it followeth, that theirs could not be true creatures. For in all likelihood they were all of the same kind, and of like quantitie, at least in shew. And it was neuer scene, that one creature should receiue into it selfe another creature of equall bignesse, with preservation of it selfe. Neither hath it been obserued ordinarily, that one creature should deuoure another of the same kind. It was therefore a worke of Gods secret power in the true serpent, wherby he would shew that the other were not true and real, but formall & imaginarie.

Thirdly, if the Magicians had beene able to haue made true frogges and serpents, then by the same power they might haue remooued those which Moses brought: for the like abilitie is required in both: yet this they could not doe, but were faine to intreat Moses, to pray for their remoouecall. So saith the text, *Then Pharaoh called for Moses and Aaron, and said, Pray, &c.* Exod. 8. 8.

Lastly, the frogges which Moses cau-

sed, when they were remooued, beeing gathered on heapes, caused great corruption, and the whole land stanke of them, Exod. 8. 14. Againe, the water turned into blood, made the fish in the riuer to die, and the water to stinke, so that the Egyptians could not drinke of the water of the riuer, Exod. 7. 21. But we read of no such effect of the frogges and waters of the Inchanters, which doubtlesse would haue followed as well as the other, if both had beene true and reall creatures. It remaines therefore, that these were but meere appearances and Iugling trickes, and the Sorcerers themselues Iuglers, yea all their works but sleights, caused by the power and subtiltie of Satan, and no true works, as hath beene said. Thus I haue declared the whole nature, grounds, and kinds of this damnable Art.

C H A P. V.

*What Witches be, and of
how many sorts.*

Having in the former part of this Treatise opened the nature of Witchcraft, and thereby made way for the better vnderstanding of this Iudiciall Lawe of Moses, I come now to shew who is the practiser hereof, whome the Text principally aimeth at, namely, the Witch, whether man or woman.

A Witch is a Magician, who either by open or secret league, wittingly and willingly, consenteth to vse the aide and assistance of the Deuill, in the working of wonders.

First, I call the Witch [*a Magician*] to shew what kind of person this is: to wit, such a one as doth professe and practise Witchcraft. For a Magician is a professor and practiser of this arte, as may ap-

peare, Act. 8. 9. where Simon a Witch of Samaria is called *Magus*, or Simon the Magician.

Again, in this generall terme, I comprehend both sexes or kindes of persons, men and women, excluding neither from being Witches. A point the rather to be remembred, because Moses in this place setting downe a Iudiciall Lawe against Witches, vseth a word of the feminine gender [*measaphab*] which in English properly signifieth, a woman Witch: whereupon some might gather, that women onely were Witches. Howbeit Moses in this word exempteth not the male, but onely vseth a notion referring to the female, for good causes; principally for these two.

First, to giue vs to vnderstand, that the woman being the weaker sexe, is sooner intangled by the deuills illusions with this damnable art, then the man. And in all ages it is found true by experience, that the deuill hath more easily and oftner preuailed with women, then with men. Hence it was, that the Hebrues

brues of ancient times, vled it for a proverb, *The more women, the more witches*: His first temptation in the beginning, was with Eue a woman, and since he pursueth his practise accordingly, as making most for his aduantage. For where he findeth easiest entrance, and best entertainment, thither will he oft- nest resort.

Secondly, to take away all exception of punishment from any partie that shall practise this trade, and to shewe that weaknes cānot exempt the Witch from death. For in all reason, if any might alledge infirmitie, and plead for fauour, it were the woman, who is weaker then the man. But the Lord saith, if any person of either sexe among his people, be found to haue entred covenant with Satan, and become a practiser of Sorcerie, though it be a woman and the weaker vessell, shee shall not escape, she shall not be suffred to liue, she must die the death. And though weakenes in other cases, may lessen both the crime and the punishment, yet in this it shall take no place.

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The second point in the description, is *consenting to use the helpe of the deuill, either by open or secret league, wittingly and willingly*: wherein standeth the very thing, that maketh a Witch to be a Witch: The yeelding of consent vpon couenant. By which clause, two sorts of people are expressly excluded from being Witches. First, such as be tainted with phrenzy or madnes, or are through weakenesse of the braine deluded by the deuill. For these, though they may be said after a sort to haue societie with Satan, or rather he with them, yet they cannot giue their consent to vse his aide truly, but onely in imagination; with the true Witch it is farre otherwise. Secondly, all such superstitious persons, men or women, as vse Charmes and Inchantment for the effecting of any thing vpon a superstitious and erroneous perswasion, that the Charmes haue vertue in them to doe such things, not knowing that it is the action of the deuill by those meanes; but thinking that God hath put vertue into them, as hee hath done into hearbs for Physicke. Of
such

such persons we haue (no doubt) abundance in this our Land, who though they deale wickedly and sinne grievously in vsing Charmes, yet because they intend not to ioyne league with the deuill, either secretly, or formally, they are not to be counted Witches. Neuertheless, they are to be aduertised in the meane time, that their estate is fearefull. For their present vngodly practises haue prepared them already to this cursed trade, and may bring them in time to be the rankest Witches that can be. Wherefore I aduise all ignorant persons, that know not God nor the Scriptures, to take heede and beware of this dangerous euill, the vse of Charmes. For if they be once conuincd in their consciences, and knowe that God hath giuen no power to such meanes, and yet shall vse them, assuredly they doe in effect consent to the deuill to be helped by him, and thereupon are ioyned in confederacie with him in the confidence of their owne hearts, and so are become Witches.

The third and last thing in the de-

scrip-

scription, is the end of Witchcraft; *The working of wōders.* Wōders are wrought three wayes (as hath beene shewed,) either by Divination, or by Inchātment, or by Iugling: and to one of these three heads, all feates and practises of Witchcraft are to be referred.

Now if any man doubt, whether there be such Witches indeede as have beene described, let him remember, that beside experience in all ages and countries, wee have also sundrie examples of them even in the Scriptures.

In the old Testament we read of Balaam, Numb. 23. who though he be called a Prophet, because he was so reputed of men, yet indeede he was a notorious Witch, both by profession and practise, and would have shewed his cunning in that kind upon the Israelits, if God had not hindered him against his will. Of the same kinde were the Inchanters of Egypt, Exod. 7. the Witches of Persia, Dan. 2. and the Pythonisse of Endor, known for a renowned Sorcerer over all Israel, and therefore Sauls

servants

servants beeing asked, could presently tell of her, as we read, 1. Sam. 28.

In the new Testament, mention is made of Simon, whose name declared his profession; his name was Magus, and the text saith, that he vsed Witchcraft, and bewitched the people of Samaria, calling himselfe a great man, Act. 8. 9. Whence it was that after his death, there was a statue set vp in Rome in honour of him in the daies of Claudius Cesar, with this inscription; *Simoni Deo sancto*. And it is not vnlike, but Bar-jesus the false prophet at Paphus, was a man addicted to the practises of Witchcraft, and for that cause was called by a kinde of excellency, *Elymas the* Magician*, Act. 13. 6. 8. that is, the great or famous Sorcerer. Lastly, the Pythonisse at Philippi, that gat her master much aduantage by diuining, Act. 16. 16. And all these vsed the helpe of the deuill, for the working of wonders.

Iust. Marr.
Apolog. ad
Anton. Pi-
um.

2 m. 7. 1.

Of Witches there be two sorts: *The bad Witch*, and *the good Witch*: for so they are commonly called.

The bad Witch, is he or she that hath

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consented in league with the Deuill, to vse his helpe, for the doing of hurt onely, as to strike and annoy the bodies of men, women, children, and cattell with diseases, and with death it selfe: so likewise to raise tempests, by sea and by land, &c. This is commonly called *the binding witch*.

The *good witch*, is he or shee that by consent in a league with the deuill, doth vse his help, for the doing of good onely. This cannot hurt, torment, curse, or kill; but onely heale and cure the hurts inflicted vpon men or cattell, by badde Witches. For as they can doe no good, but onely hurt; so this can doe no hurt, but good onely. And this is that order which the Deuill hath set in his kingdom, appointing to seuerall persons their seuerall offices and charges. And the good Witch is commonly tearmed *the unbinding witch*.

Now howsoeuer both these be euill, yet of the two, the more horrible & detestable Monster is the good Witch: for looke in what place soeuer there be any bad Witches that hurt onely, there also
the

the Deuill hath his good ones, who are better knowne then the bad, beeing commonly called *Wise-men*, or *Wise-women*. This wil appeare by experience in most places in these countries. For let a mans childe, friend, or cattell be taken with some sore sicknes, or strangely tormented with some rare and vnknowne disease, the first thing he doth, is to bethink himselfe and inquire after some Wise-man or wise-woman, & thither he sends and goes for helpe. When he comes, he first tells him the state of the sicke man: the Witch then beeing certified of the disease, prescribeth either Charmes of words to be vsed ouer him, or other such counterfeit meanes, wherein there is no vertue; beeing nothing els but the deuills Sacraments, to cause him to doe the cure, if it come by Witchcraft. Well, the meanes are receiued, applied, and vsed, the sicke partie accordingly recovereth, and the conclusion of all is, the vsuall acclamation; Oh happie is the day, that euer I met with such a man or woman to helpe me!

Here obserue, that both have a stroke

in

in this action: the bad Witch hurt him, the good healeth him; but the truth is, the latter hath done him a thousand fold more harme then the former. For the one did onely hurt the bodie, but the deuill by meanes of the other, though he haue left the bodie in good plight, yet he hath laid fast hold on the soule, and by curing the body, hath killed that. And the partie thus cured, cannot say with Dauid: *The Lord is my helper*; but the Deuill is my helper; for by him he is cured. Of both these kinds of witches the present Law of Moses must be vnderstood.

This point well considered, yeeldeth matter both of instruction and practise.

Of instruction, in that it shewes the cunning and craftie dealing of Saran, who afflicteth and tormenteth the body for the gaine of the soule. And for that purpose hath so ordered his instrumēt, that the bad Witch giues the occasion, by annoying the body or goods; and the good immediatly accompliseth his desire, by intangling the soule in the bands of error, ignorance, and false faith. A-

gaine,

gaine, this sheweth the blindnes of naturall corruption, specially ignorant and superstitious people. It is their nature to abhorre hurtfull persons, such as bad Witches be, and to count them execrable; but those that doe them good, they honour and reuerence as wise men and woman, yea seeke and fly vnto the in times of extremitie, though of all persons in the world they be most odious; and Satan in them seemeth the greatest friend, when he is most like himselfe, and intendeth greatest mischief. Let all ignorant persons be aduised hereof in time, to take heed to themselves, and learne to knowe God and his word, that by light from thence they may better discern of the subtle practises of Satan and his instruments.

For matter of practise; Hence wee learne our duetie, to abhorre the wizard, as the most pernicious enemy of our saluation, the most effectuall instrument of destroying our soules, and of building vp the deuills kingdome; yea, as the greatest enemy to Gods name,

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worship.

worship, and glorie, that is in the world, next to Satan himselfe. Of this sort was Simon Magus, who by doing strange cures and workes, made the people of Samaria to take him for some great man, who wrought by the mightie power of God, whereas he did all by the deuill. He therefore beeing a good Witch, did more hurt in seducing the people of God, then Balaam a bad one could with all his curses. And we must remember that the Lord hath set a lawe vpon the witches head, *he must not liue*, and if death be due to any, then a thousand deaths of right belong to the good Witch.

But the patrones of Witches indeavour to delude the true interpretation of that lawe. For by a Witch (say they) we must vnderstand a *poisoner*, and they alledge for that purpose the 70. Interpreters, who translate the original word [*Mecasshephals*] by *qasmanas*, which signifieth a poisoner.

I answer: First; the word vsed by the 70. Interpreters signifieth indeede so much, yet not that onely, but also a

Witch

Witch in generall, as may appeare in sundrie places of Scripture. The Apostle, reckoning vp Witchcraft among the workes of the flesh, vseth the Greek word *φάρμακον*, not for poysoning, but for all Magicall arts, as *Hierome* testifieth vpon the place. And that it must necessarily be so translated, it is euident, because in the next verse *murther* is termed another worke of the flesh; vnder which, poisoning and all other kinds of killing are comprehended. And the same word is vsed in the like sense, *Reu.* 21. 8. and 22. 15.

Againe, the word [*Mecabephah*] which *Moses* vseth, is ascribed to the Inchanters of Egypt, in the 7. 8. and 9. chapters of Exodus; and to the wisemen of Babel, *Dan.* 2. who are also called *φάρμακον* in the translation of the Seauentie: and both sorts of them were witches and forcerers. The kings of Egypt and Babylon vsed these [*Mecabephim*] for sundrie purposes, and made them of their counsell; and if they had beene according to this allegation, poisoners, it is not like they would haue so

Gal. 5. 19.

fitted the humors of those two Princes, Pharaoh and Nebuchadnetzar, much lesse that they would haue so ordinarily required their presence and assistance, in the businesse there mentioned.

Thirdly, there is a peremptorie Law against the wilfull murderer, Num. 35. 31. that he should be put to death, and that no recompence should be taken for his life. In which place all poisoners are condemned, because they are wilfull murderers. Now if here in Exodus, by [*Mecasshephah*] we should vnderstand a *poisoner*, then there should be one and the same law twice propounded for the same thing, which is not like: and therefore the word vsed by Moses in this text, signifieth not a *poisoner* properly, but a *Witch*.

CHAP. VI.

*Of the punishment
of Witches.*

hitherto I haue treated of the nature of witchcraft, both in generall, & particular, and haue also shewed what witches are, both good and badde. And now I proceede to the second point considered in this Text, the Punishment of a Witch, and that is Death.

In the Iudiciall laws of Moses (where of this is one) the Lord appointed sundrie penalties, which in qualitie and degree differed one from another, so as according to the nature of the offence, was the proportion and measure of the punishment ordained. And of all sinnes, as those were the most heinous in account, which tended directly to the dishonour of God, so to them was assigned death, the greatest and highest degree of punishment. He that despised

the Law of Moses, died without mercy vnder two or three witnesses, He'br. 10. 28. the punishment of the theefe, was restitution foure-fold, Exod. 22. 1. but the murtherer must be put to death, Numb. 35. 31. the Idolater and Seducer were commanded to be slaine, Exod. 22. 20. Deut. 13. 5. the Blasphemer must be stoned, Leuit. 24. 19. And the VVitch is numbred amongst these grieuous offenders: therefore his punishment is as great as any other. For the text saith, he might not be suffered to liue, Exod. 22. 18.

But why should the VVitch be so sharply censured? And what should moue the Lord to allot so high a degree of punishment to that sort of offenders? *Ans.* The cause was not the hurt, which they brought vpon men in bodie, goods, or outward estate. For there be sundrie that neuer did harme, but good onely. VVe reade not of any great hurt that was done by the Inchanters of Egypt, or by the Pythonisse of Endor, or by Simon Magus in Samaria. And those diuining VVitches, which haue
taken

taken vpon them to foretells things to come, hurt not any, but themselves, yet they must die the death. This therefore is not the cause. But what if these doe hurt, or kill, must they not then die? yes verely, but by another law, the law of Murther, and not by the law of VVitchcraft. For in this case, he dieth as a murtherer, and not as VVitch, and so he should die, though he were no VVitch.

The cause then of this sharpe punishment, is the very making of a league with the deuill, either secret or open, whereby they couenant to vse his helpe for the working of wonders. For by vertue of this alone it commeth to passe, that VVitches can doe strange things, in Diuining, Inchanting, and Iugling. Now let it be obserued, of what horrible impietie they stand guiltie before God, who ioyne in confederacie with Satan. Herby they renounce the Lord that made them, they make no more account of his fauour and protection, they doe quite cut themselves off from the couenant made with him in Baptisme, from the communion of the

Saints, from the true worship and service of God. And on the contrarie they giue themselues vnto Satan, as their god, whome they continually feare and serue. Thus are they become the most detestable enemies to God, and his people, that can be. For this cause Samuel told Saul, that rebellion was as the sinne of Witchcraft: that is, a most heinous & detestable sinne in the sight of God. The traytour, that doth no hurt to his neighbour, but is willing and readie to doe him the best seruices that can be desired, is notwithstanding by the law of Nations, no better then a dead man, because he betraies his Soueraigne, and consequently cannot be a friend vnto the Common-wealth. In like manner, though the Witch were in many respects profitable, and did no hurt, but procured much good; yet because he hath renounced God his king and gouernour, and hath bound himselfe by other lawes to the seruice of the enemy of God, and his Church, death is his portion iustly assigned him by God; he may not liue.

CHAP.

CHAP. VII.

The application of the doctrine of Witchcraft to our times.



Hus having deliuered the true sense and interpretation of this Iudiciall Law, both concerning the sinne of Witchcraft, & the persons by whom this sinne is practised; it remaineth now that I should make some vse thereof, by way of application to the Witches of our times.

In doing whereof, foure particular Questions of moiment, are to be handled.

- I. *Whether the Witches of our times, be the same with those, that are here condemned by the law of Moses? for some there be, and those men of learning, and members of Gods Church, that hold they are not.*
- I I. *If they be the same (as it shall appeare they are) then how we may in these daies be able to discerne, and discouer a Witch.*

a witch?

III. *what remedie may be vsed against the hurt of Witchcraft?*

IV. *whether our wisches are to be punished with death, and that by vertue of this Lawe of Moses?*

Sec. 1.

I. Question. *whether the Witches of our times, be the same with those that are here condemned by Moses Law?*

Ans. If we doe well consider the qualitie, and condition of the Witches of our daies, we shall easily see that they be the same. For experience sheweth, that whether they be men or women, but especially aged women, they be such persons, as doe renounce God, and their Baptisme, and make a league with the deuill, either secretly or openly; in which the deuill bindeth himselfe to teach them certaine rites and ceremonies, whereby they may be able to worke wonders, as to stirre vp tempests, to reueale secrets, to kill or hurt men, and cattell, or to cure and doe good, according to the tenour of their couenant.

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The * confessions of Witches recorded in the Chronicles of countries through all Europe, doe with common consent declare and manifest this point. So that howsoever our Witches may differ in some circumstances from those in the time of Moses, as either in the instruments, and meanes vsed, or in the manner and forme, or in some particular ends of their practises; yet in the substance and foundation of Witchcraft, they agree with them. For both of them haue made a couenant with the Deuill one way or other, and by vertue thereof haue wrought wonders about the order of nature. Agreeing therefore in the verie foundation and forme of Witchcraft, which is the league, and in the proper end, the working of wonders: they must needs be in substance and effect the same with the Witches mentioned by Moses. And yet this point is denied by some, and the Witches of these daies haue their patrons, who vse reasons to prooue, that now we haue none such as we speake of. Their reasons are specially three.

First,

* Ioan. Fr.
Pic. Mirand.
de praznot.
l. 1. c. 2.
Nicol. Remi-
gius, Dæmo-
nolatr. c. 1.
c. 5.

First, they labour to take away the forme of Witchcraft, affirming, that there can be no confederacie made betweene the Witch and the Deuill, and that for foure causes.

I. In euery league and contract the parties must be mutually bound each to other: now betweene man or woman, and the deuill, there can be no bond made, and though there could, yet man is bound in conscience to God, to renounce the bond of obedience to Satan, and to breake the couenant. *Ans.* There be two sorts of leagues; lawfull, and vnlawfull: in all lawfull leagues it is true, that there must be a mutuall bond of both parties, each to other, which may not be dissolued; but in vnlawfull compacts it is otherwise. And no man can say that this league betweene a Witch and the Deuill is lawfull, but wicked, and damnable, yet beeing once made, howsoeuer vnlawfully, it is a league and compact. This therefore prooueth not, that there can be no couenant at all, but that there can be no lawfull couenant betwixt them, which

no

no man will denie.

II. Satan and the Witch are of diuers natures: he is spirituall, they are corporall substances: therefore there can be no league made betweene them.

Ans. The reason is not good. For euen God himselfe, who is of nature most simple and spirituall, made a couenant with Adam, renewed the same vnto Abraham, Isaac, and Iacob: and continueth it with his Church on earth, from age to age. Hence it appeareth, that diuersitie of nature in the parties, can not hinder the making of a couenant. And therefore if man may make couenant with God himselfe, who is most spirituall; then may he likewise come in league with the deuill, whose substance is not so pure and spirituall. Againe, we must remember, that in making of a couenant, it is sufficient, that the parties consent and agree in will & vnderstanding, though other circumstances and rites, which are but signes of confirmation, be wanting. Be it then, that Satan hath not a bodily substance, as man hath, yet considering that man is indued with

VII-

vnderstanding, to coceiue of things, as the deuill doth, and hath also will to yeeld consent, and approbation thereunto, though in a corrupt and wicked manner, there may passe a confederacie, and a couenant may be made, and stand in force betweene them.

III. Whatsoeuer the deuill doth in this compact, he doth it in fraud and deceit, neuer meaning in his promises, as man doth, and when both parties meane not one & the same thing, how can they growe to agreement in any kind? *Ans.* Suppose this be true, yet it onely prooueth, that the couenant made betweene them, was deceitfull and vnlawfull. But what of that? stil it remaineth a bargaine howsoeuer: for it faileth onely in the circumstance, the substance, which is the consent of the parties, was not wanting.

IV. VVitches of our times (say they) are aged persons, of weake braines, and troubled with abundance of melancholic, and the deuill taketh aduantage of the humor, and so deludes them, perswading that they haue made a league

with

with him, when they haue not, and consequently moouing them to imagine, that they doe, and may doe strange things, which indeed are done by himselfe, and not by them.

Ans. This reason is a meere melancholike conceit, without ground. And the contrarie is a manifest truth, that they are not so, as is affirmed, parties deceived by reason of their humors. For first, our VVitches are as wise and politike, yea as craftie and cunning in all other matters, as other men be; whereas brain sicke persons troubled with melancholy, if their vnderstanding be dis-tempered in one action, it will be faultie likewise in others, more or lesse. Again, our VVitches know that they sinne in their practises of VVitchcraft, and therefore they vse subtile meanes to couer them, and he that would conuict them, must haue great dexteritie to goe beyond them. Now if they were persons deluded, through corruption of any humors; looke what humour caused them to doe a thing, the same would vrge them to disclose it. Thirdly, they

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are all of the same stamp, they take the same courses in all their practises, their consent in word and action is vniuersall. Men of learning haue obserued, that all Witches through Europe, are of like carriage and behaviour in their examinations, and conuictions: they vse the same answers, refuges, defenses, protestations. In a word, looke what be the practises and courses of the Witches in England, in any of these particulars, the same be the practises of the Witches in Spaine, Fraunce, Italie, Germanie, &c. Wherefore the case is cleare, they are not deluded by Sathan, through the force of humour, as is as-
moued: for such persons, according as they are diuersly taken, would shewe themselves diuersly affected, and varie in their speeches, actions, and conceits, both publike and priuate. Fourthly, our Witches are wont to communicate their skill to others by tradition, to teach and instruct their children and posteritie, and to initiate them in the grounds and practises of their owne trade, while they live, as may appeare

by

by the confessions recorded in the Courts of all countries. But if they were persons troubled with melancholie, their conceits would die with them. For conceits, and imaginarie fancies, which rise of any humour, cannot be conuayed from partie to partie, no more then the humour it selfe. Lastly, if this slight might serue to defend Witches vnder pretence of delusion through corrupted humours, then here were a couer for all manner of sinnes. For example: a fellow is apprehended for robberie or murther, and is brought before the Iudge: Vpon examination he confesseth the fact, beeing conuicted the law proceeds to condemnation. The same mans freinds come in, and alledge before the Iudge in this māner: This man hath a crazie braine, and is troubled with melancholy, and though he hath confessed the fact, yet the truth is, it was not he, but the deuill, who himselfe committed the murther, and made him thinke he did it, when he did it not, & hereupon he hath confessed. Would any man thinke, that this were a reason-

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able allegation, and a sufficient meane to mooue the Iudge to acquite him? Assuredly if it were, vpon the same ground might any sinne be laid vpon the devils backe, and all good lawes and iudiciall proceedings be made voide.

Therefore howsoever the patrons of Witches be learned men, yet they are greatly deceiued in fathering the practises of Sorcerie vpon a melancholike humour.

But for the further ratifying of their assertion, they proceede, and vse this argument: They which confesse of themselves things false, and impossible, must needs be parties deluded, but our Witches doe this, when they be examined or consulted with, as that they can raise tempests, that they are caried through the aire in a moment, from place to place, that they passe through key-holes, and clifts of doores, that they be sometimes turned into catts, hares, and other creatures; lastly, that they are brought into farre countries, to meete with Herodias, Diana, and the Deuill, and such like; all which are mere fables,

and

and things impossible.

Ans. We must make a difference of Witches in regard of time. There is a time, when they first beginne to make a league with Satan, and a time also after the league is made and confirmed.

When they first beginne to grow in confederacie with the deuill, they are sober, and their vnderstanding sound, they make their match waking, and as they thinke wisely enough, knowing both what they promise the deuill, and vpon what conditions, and therefore all this while it is no delusion. But after they be once in the league, and haue beene intangled in compact with the deuill (considerarely as they thinke, for their owne good and aduantage) the case may be otherwise. For then reason and vnderstanding may be depraued, memorie weakned, and all the powers of their soule blemished. Thus becoming his vassalls, they are deluded, and so intoxicated by him, that they wil run into thousands of fantastickall imaginations, holding themselues to be transformed into the shapes of other crea-

tures, to be transported in the ayre into other countries, yea to do many strange things, which in truth they doe not.

I come now to their second reason. The Witches of our age (say they) were not knowne in the daies of Moses, nor of Christ, therefore that law concerneth them not.

To this I answer two waies:

First, that their argument is naught: for by the same reason the Papists might auouch the lawfulness of the images of Saints, as of Peter, Paul, and others, yea of Christ himselfe, because they were not knowne in the daies of Moses, and therefore could not be condemned in the second Cominadement. Whereas contrarily, the spirit of God, hath so framed and penned the lawes Morall, and Iudiciall, which concerne man, as that they fetch within their compasse all sinnes of all ages, and condemne them. And therefore whatsoeuer is against the Law of God written by Moses, though it were not knowne, nor heard of, either when the Law was made, or afterward, is yet condemned by the same Law.

Againe,

Againe, I answer, that our Witches are the same that were in Moses time: and therefore by their owne reason must needes be condemned by this Iudiciall lawe. For by the records of auncient writers it is prooued, that about a 1200. yeares before Christs birth, shortly after the Troian warre, which was 100. yeare and vppward before the building of the Temple by Salomon, there were the same VVitches that are now, as the *Circes*, and *Syrenes*, and such like, mentioned in the * narration of that warre, as is manifest to them that knowe the storie.

*Homer. Odyss. lib. 10. & 12.

Againe, 500. yeares before Christ, when the Romans made their * twelve Tables, which comprised all the lawes whereby that famous Commonwealthe was gouerned, they made one expressely against Witches, euen the same vvith these of our time, for practising the same things, as blasting of corne, hurting of cattell, men, vvomen, and children, &c. And for the time of Christ, though there be no particular mention made of any such Witches; yet thence it

* Sub tit. de iniur. aliisq; delict. c. 9. Senec. lib. Nat. quest. 4. Qui fruges excantat, &c.

followeth not, that there were none: for all things that then happened, were not recorded; and I would faine know of the chiefe patrons of them, whether those parties possessed with the deuill, and troubled with strange diseases, whom Christ healed, and out of whom he cast deuills, were not bewitched with some such people, as our Witches are; if they say no, let them if they can prooue the contrarie.

The third & last reason is this: Christ at his coming abolished all sinne, and therefore miracles & witchcraft the ceased also. The Apostle saith, *that he spoiled principalities and powers, and triumphed o-uer them vpon the crosse*, Coloss. 2. 15.

Ans. This argument is friuolous, seru-
ing as well to iustifie the traytor, the
theefe, and the murderer, as the witch.
For whereas it is alleadged, that Christ
abolished all sinne; we must vnderstand
how: not simply, so as sinne should be
no more, but onely in part, in this life,
reseruing the finall destruction thereof
to the last iudgement. Againe, sinne is
not abolished, no not in part vnto all,
but

but onely to the members of Christ. Whereupon the Apostle saith, *There is no condemnation to them that are in Christ*, Rom. 8. 1. because no sinne is imputed vnto them. But vnto Witches, and all the enemies of Christ, sinne is imputed, and not abolished.

To conclude, howsoever much is said in their defence, yet the first part is cleare affirmatiuely, that the Witches of our time are the same with the Witches that were in Moses time, in truth and substance. And so much for the first Question.

Seet. II.

II. Quest. How we may be able in these our daies to discern and discover a witch?

Ans. The discoverie of a Witch is a matter Iudiciall, as is also the discoverie of a theefe and a murtherer, and belongeth not to euery man, but is to be done Iudicially by the Magistrate according to the forme and order of Law; who therefore is set apart for such ends, and hath authoritie both to discover,

and to punish the enemies of God and his Church. Now for the Magistrates directiō in this busines, we are to know, that in the discoverie of a VVitch, two things are required, Examination, and Conuiction.

§ 1. Examination is an action of the Magistrate, making speciall enquire of the crime of Witchcraft. This action must haue the beginning from occasions, and presumptions. For the Magistrate though he be a publike person, and stand in the roome of God, for the execution of iustice, yet he may not take vpon him to examine whom, and how himselfe willet, of any crime; neither ought he to proceed vpon sleight causes, as to shewe his authoritie ouer others, or vpon sinister respects, as to reuenge his malice, or to bring parties in to danger or suspicion; but he must proceede vpon speciall presumptions.

Those I call presumptions, which doe at least probably, and coniecturally note one to be a VVitch; and these are certaine signes, whereby the partie may be discovered: I will touch some

few

few of them.

The first in order is this: If any person, man, or woman, be notoriously defamed for such a partie. Notorious defamation, is a common report of the greater sort of people, with whom the partie suspected dwelleth, that he or she is a Witch. This yeeldeth a strong suspicion. Yet the Magistrate must be warie in receiuing such a report. For it falls out oftentimes, that the innocent may be suspected, and some of the better sort notoriously defamed. Therefore the wise and prudent Iudge ought carefully to looke, that the report be made by men of honestie and credit: which if it be, he may then proceede to make further inquiry of the fact.

The second is, if a fellow-witch or Magician giue testimonie of any person to be a Witch, either voluntarily, or at his or her examination, or at his or her death. This is not sufficient for conviction, or condemnation, but onely a fit presumption to cause strait examination of the partie to be made.

Thirdly, if after cursing there follow-

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eth death, or at least some mischief. For VVitches are wont to practise their mischievous facts by cursing and banning. This also is a sufficient matter of Examination, not of Conuiction.

Fourthly, if after enmitie, quarelling, or threatening, a present mischief doth follow. For parties deuillishly disposed, after cursings doe vse threatnings; and that also is a great presumption.

Fifthly, if the partie suspected be the sonne or daughter, the manservant or maidservant, the familiar friend, neere neighbour, or old cōpanion of a known and conuicted witch. This may be likewise a presumption. For witchcraft is an art that may be learned, and conueied from man to man, and often it falleth out, that a VVitch dying leaueth some of the forenamed, heires of her witchcraft.

Sixtly, some doe adde this for a presumption, If the partie suspected be found to haue the deuills marke: for it is commonly thought, when the Deuill maketh his couenant with them, he alwaies leauerh his marke behinde him, whereby

whereby he knowes them for his owne. Now if by some casuall meanes, such a marke be defcried on the bodie of the partie suspected, whereof no euident reason in nature can be giuen, the Magistrate in this case may cause such to be examined, or take the matter into his owne hand, that the truth may appeare.

Lastly, if the partie examined be vnconstant, or contrarie to himselfe in his deliberate answers, it argueth a guiltie minde and conscience, which stoppeth the freedome of speech and vtterance, and may giue iust occasion to the Magistrate to make further enquire. I say not if he or shee be timorous and fearefull: for a good man may be fearefull in a good cause, sometimes by nature, sometimes in regard of the presence of the Iudge, and the greatnes of the audience. Againe, some may be suddenly taken, and others naturally want the libertie of speech, which other men haue. And these are the causes of feare & astonishment, which may befall the good, as well as the bad.

Touching the manner of Examination,

tion, there be two kinds of proceeding; either by a single Question, or by some Torture. A single question is, when the Magistrate himselfe onely maketh enquire, what was done or not done, by bare and naked interrogations. A torture is, when besides the enquire in words, he vseth also the racke, or some other violent meanes to vrge confession. This course hath beene taken in some countries, and may no doubt lawfully and with good conscience be vsed, howbeit not in euery case, but onely vpon strong and great presumptions going before, and when the partie is obstinate. And thus much for Examination: now followeth Conuiction.

§ 2. Conuiction, is an action of the Magistrate, after iust examination, discovering the Witch. This action must proceed from iust & sufficient proofes, and not from bare presumptions. For though presumptions giue occasion to examine, yet they are no sufficient causes of conuiction. Now in generall the proofes vsed for conuiction are of two sorts, some be lesse sufficient, some be

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more sufficient.

The lesse sufficient proofes are these. First, in former ages, the party suspected of Witchcraft, was brought before the Magistrate, who caused red hoat yron, and scalding water to be brought, and commanded the parrie to put his hand in the one, or to take vp the other, or both: and if he tooke vp the yron in his bare hand without burning, or endured the water without scalding, hereby he was cleared, and iudged free, but if he did burne or scalde, he was then conuicted, and condemned for a Witch. But this manner of conuiction, hath long agoe beene condemned for wicked and diabolicall, as in truth it is, considering that thereby many times, an innocent man may be condemned, and a rancke Witch scape vnpunished.

Againe, our owne times haue afforded instances of such weake and insufficient proofes. As first, Scratching of the suspected partie, and present recouerie thereupon. Secondly, burning of the thing bewitched, if it be not a man, as a hogge, or oxe, or such like creature,

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is imagined to be a forcible meanes to cause the Witch to discover her selfe. Thirdly, the burning of the thatch of the suspected parties house, which is thought to be able to cure the partie bewitched, and to make the Witch to bewray her selfe.

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Besides these, in other countries they haue a further prooffe iustified by some that be learned. The partie is taken, and bound hand and foote, and cast crosse waies into the water: if she sincke, shee is counted innocent, and escapeth, if shee fleete on the water, and sincke not, she is taken for a Witch, conuicted, and accordingly punished.

All these proofes are so farre from, beeing sufficient, that some of them, if not all, are after a sort practises of witchcraft, hauing in them no power or vertue to detect a Sorcerer, either by Gods ordinance in the creation, or by any speciall appointment since. For what vertue can the Scratching of a Witch haue to cure a hurt? where doe we finde it in any part of the word of God, that scratching should be vsed? or what promise
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of recouerie vpon the vse thereof.

But how then comes it to passe, that helpe is often procured by these & such like meanes? *Ans.* It is the sleight and subtiltie of the Deuill vpon scratching the Witch, to remooue such hurts, as himselfe hath inflicted, that thereby he may inuere men to the practise of wicked and superstitious meanes. And what I say of scratching, the same may be enlarged to all other proofes of this kind before named. God hath imprinted no such vertue in their natures to these purposes, or added the same vnto them by speciall and extraordinarie assignment. That therefore which is brought to passe by them when they are vsed, commeth from the Deuill.

And yet to iustifie the casting of a Witch into the water, it is alleadged, that hauing made a couenant with the Deuill, shee hath renounced her Baptisme, and hereupon there growes an Antipathie betweene her, and water. *Ans.* This allegation serues to no purpose: for all water is not the water of Baptisme, but that onely which is vsed

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in the very act of Baptisme, and not before nor after. The element out of the vse of the Sacrament, is no Sacrament, but returnes againe to his common vse.

To goe yet further, an other insufficient prooffe, is the testimonie of some wizzard. It hath beene the ordinarie custome of some men, when they haue had any thing ill at ease, pretently to go or send to some wise man, or wise woman, by whome they haue beene informed, that the thing is bewitched; and to winne credit to their answer, some of them haue offred to shew the Witches face in a glasse: whereof the partie hauing taken notice, returnes home, and detecteth the man or woman of witchcraft. This I graunt may be a good presumption to cause strait examination: but a sufficient prooffe of conuiction it can not be. For put the case the grand-Iurie at the Assises goeth on a partie suspected, and in their consultation the Deuill comes in the likenesse of some knowne man, and tells them the person in question is indeede a Witch, and offers withall to confirme the same by oath:

oath: should the Inquest receive his oath or accusation to condemn the man? Assuredly no: and yet that is as much as the testimonie of another wizard, who onely by the Devils helpe revealeth the Witch. If this should be taken for a sufficient prooffe; the Devill would not leave one good man alive in the world.

Againe, all other presumptions commonly vsed, are insufficient, though they may minister occasion of triall: for example; If a man in open court should affirme before the Iudge; Such a one fell out with me, and cursed me, giving me threatning words, that I should smart for it, and some mischief should light vpon my person or goods, ere it were long. Vpon these curses and threats, presently such and such euills befell me, and I suffered these and these losses. The Magistrate thus informed may safely proceed to inquire into the matter, but he hath not frō hence any sure ground of conuiction. For it pleaseth God many times to lay his hand vpon mens persons and goods, without the procure-

ment of Witches. And yet experience shewes, that ignorant people, who carrie a rage against them, wil make strong proofes of such presumptions, whereupon sometimes Iurers doe giue their Verdict against parties innocent.

Lastly, if a man beeing dangerously sicke, and like to die, vpon suspicion will take it on his death, that such a one hath bewitched him, it is an allegation of the same nature, which may mooue the Iudge to examine the partie, but it is of no moment for conuiction. The reason is, because it was but the suspicion of one man, and a mans owne word for himselfe, though in time of extremitie, when it is likely he will speake nothing but the truth, is of no more force then another mans word against him.

And these are the proofes, which men in place and time haue ordinarily vsed, for the detecting of such vngodly persons: but the best that may be saide of them, is, that they be all either false or vncertaine signes, and vnauaileable for the cōdemnation of any man whatsoever.

Now

Now follow the true proofes, and sufficient meanes of conuiction, all which may be reduced to two heads.

The first, is the free and voluntarie confession of the crime, made by the partie suspected and accused after examination. This hath beene thought generally of all men both Diuines, and Lawyers, a prooffe sufficient. For what needs more witnes, or further enquire, when a man from the touch of his owne conscience acknowledgeth the fault.

And yet the patrons and aduocates of Witches, except against it, and obiect in this manner: That a man or woman may confesse against themselves an vntruth, being vrged thereto either by feare or threatning, or by a desire, vpon some grieffe conceiued, to be out of the world; or at least, being in trouble, and perswaded it is the best course to saue their liues, and obtaine libertie, they may vpon simplicitie be induced to confesse that, which they neuer did, euen against themselves. *Ans.* I say not, that a bare confession is sufficient, but a

confession after due examination taken vpon pregnant presumptions. For if a man examined, without any ground or presumptions, should openly acknowledge the crime, his act may be justly suspected, as grounded vpon by-respects; but when proceeding is made against him at the first, vpon good probabilities, and hereupon he be drawn to a free confession, that which he hath manifested thereby, cannot but be a truth. Other points of exception urged by them, are of small moment, and may easily be answered out of the grounds before delivered, and therefore I omit them.

Now if the partie held in suspicion, be examined, and will not confesse, but obstinately persist in deniall, as commonly it falleth out; then there is another course to be taken by a second sufficient meanes of conuiction: which is the testimonie of two witnesses, of good and honest report, auouching before the Magistrate vpon their owne knowledge, these two things: Either that the partie accused, hath made a league with the deuill; or hath done

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some knowne practises of Witchcraft. And all arguments that doe necessarily prooue either of these, beeing brought by two sufficient witnesses, are of force fully to conuince the partie suspected. For example.

First, if they can prooue that the partie suspected, hath inuocated and called vpon the deuill, or desired his helpe. For this is a branch of that worshippe, which Satan bindeth his instruments to giue vnto him. And it is a pregnant prooue of a league formerly made betweene them.

Secondly, if they can giue euidence, that the partie hath intertained a familiar spirit, and had conference with it, in forme or likenesse of a mouse, catte, or some other visible creature.

Thirdly, if they affirme vpon oath, that the suspected person hath done any action or worke, which necessarily inferreth a couenant made; as that he hath shewed the face of a man suspected, beeing absent, in a glasse; or vsed Inchantment, or such like feats. In a word, if they both can auouch vpon

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their own proper knowledge, that such a man or woman suspected, have put in practise any other actions of Witchcraft, as to haue diuined of things afore they came to passe, and that peremptorily; to haue raised tempests, to haue caused the forme of a dead man to appeare, or the like, standing either in diuination or operation, it prooueth sufficiently that he or she is a Witch.

But some may say, if these be the onely strong proofes for the conuiction of a Sorcerer, it will be then impossible to put any one to death, because the league with Satan is closely made, and the practises of Sorcerie are also very secret, and hardly can a man be brought, which vpon his owne knowledge, can auerre such things.

I answer, howsoeuer both the ground and practise be secret, and to many vknownne, yet there is a way to come to the knowledge thereof. For it is vsuall with Satan to promise any thing, till the league be ratified: but when it is once made, and the partie intangled in societie with him, then he indeauoureth nothing

thing more, then his or her discouerie, and vseth all meynes possible to disclose them. So that what ende soeuer the Witch propoundeth to her selfe in the league, he intenderh nothing els; but her viter confusion. Therefore in the iust iudgement of God, it often falleth out, that these which are true witches indeede, shall either by confession discover themselves, or by true testimonie be conuincid. The causes which mooue the deuill not onely to affect, but to hasten this discouerie, are two principally.

The first is, his malice towards all men, in so high a degree, that he cannot indure they should enioy the world, or the benefits of this life (if it were possible) so much as one houre. Though therefore by vertue of the precontract, he be toock-sure of his instrument, yet his malice is not herewith satisfied, till the partie be brought to light, and condemned to death. Which may be a caueat to all ill disposed persons, that they beware of yeelding themselves vnto him.

The second, is his insatiable desire of

the present and full possession of them, whome he hath got within the bonds of the covenant. For though he haue good hope of them, yet is he not certen of their continuance. The reason is, because some vnited with him in confederacie, haue through the great mercie of God, by carefull vsage of holy meanes, and faith in Christ, been reclaimed and deliuered out of his bondage, and so at length freed from his covenant, so as he hath eternally left them. Hence it is, that he labours by might and maine, to keepe them in ignorance, and to preuent the vsage of meanes effectuell to ther conuersion, by laying a plot for their discouerie. But how then comes it to passe, that all such persons are not speedily detected, but some liue long, and others die without any mans priuie? *Ans.* The reasons hereof may be diuers.

First, because some one or more of them may belong to Gods election; and therefore albeit for causes best knowne to himselfe, he may suffer them for a time to be holden in the snares

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of Satan, yet at length in mercie he re-
claimes them, and in the meane time
suffereth not the deuill to exercise the
depth of his malice in discouering them
to their confusion. Againe, for others,
the Lord may in iustice and anger suf-
fer them not to be disclosed, that liuing
vnder the meanes, where they might
be reclaimed, and wilfully concerning
the same; they may liue to fill vp the
measure of their iniquities, and thereby
be made finally inexcusable, that they
may receiue their iust condemnation.

Secondly, the deuill suffereth some
to liue long vndisclosed, that they may
exercise the greater measure of his ma-
lice in the world; specially if they be
parties malitiously bent to doe hurt to
men, and other creatures.

Thirdly, some Witches doe warily
agree with the deuill, for a certaine
tearme of yeares, during which time he
bindeth himselfe not to hurt them, but
to be at their command. And Satan is
carefull, specially in case of his owne
aduantage, to keepe touch with them,
that they may the more strongly cleaue

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vnto him on their parts. But if the case so stand, that neither the partie suspected confesseth, nor yet sufficient witnesses can be produced, which are able to conuict him or her, either of these two waies: we haue no warrant out of the word either in generall, or in speciall, to put such a one to death. For though presumptions be neuer so strong, yet they are not proofes sufficient for conuiction, but onely for examination.

I would therefore wish and aduise all Iurers, who giue their Verdict vpon life and death in courts of Assises, to take good hedde, that as they be diligent in zeale of Gods glorie; and the good of his Church, in detecting of Witches, by all sufficient and lawfull meanes; so likewise they would be carefull what they doe, and not to condemne any partie suspected, vpon bare presumptions, without sound and sufficient proofes, that they be not guiltie through their owne rashnesse of shedding innocent blood.

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Sed. III.

Quest. III. *whether a man may prevent the danger of Witchcraft, and if he may, then what Remedies he may lawfully and effectually use against it?*

To this Question we answer affirmatively, that a man may. And for the manifestation of this point, the Remedies of Witchcraft are to be considered. In the handling whereof, I will proceede in this order: First, to set down the true, lawfull, and effectuall Remedies allowed and prescribed in the word. Secondly, the vnlawfull & superstitious meanes prescribed and practised in the Romish Church.

Lawfull Remedies of Witchcraft, be of two sorts; Preservative, and Restorative. Preservative are those, which keep a man from the hurt of Witchcraft. And these be of two sorts; either such as keepe safe the persons of men, or such as preserve the places of mens aboad.

For the persons of men, there is one soueraigne preservative; And that is, to be within the covenant of grace,

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made and confirmed in the Gospel by the blood of Christ, and that not outwardly in profession onely, as all those be which are within the compasse of the Church, but truly and indeede as all the elect are. And a man is then in the covenant, when God of his grace in the vse of the meanes, giues him a true knowledge of the nature of it, and of conditions required in the same on both parts: and withall giues him a true and liuely faith, to apprehend and apply to himselfe the promise of God in Christ, touching remission of finnes, and life euerlasting: yea further to shew forth his faith by the fruits of true repentance, and new obedience. When a man in this manner comes to be brought within the covenant, and is in Christ, he then receiues assurance of Gods fauour, and to him belong the promises depending thereupon, to wit, not onely of the comfortable presence of Gods spirit, but of the presence and speciall protection of his holy Angels, to pitch their tents about him, to keepe him safe in soule and bodie, from the
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power and malicious practises of Satan, and his members. The ground of this assurance is laide downe in the word, Psalm. 92. 10. *He shall give his Angels charge over thee, &c.* And the speech of Balaam confirmeth the same, who when he was hired of Balac to curse Gods people, and had oftentimes assayed to doe it, but could not, at last he brake out into this confession, *There is no witchcraft against Iacob, nor sorcerie against Israel:* (for so the words are to be read, according to the true meaning, and circumstances of the text.) As if he should haue said, I was of thine opinion (O Balac) that Israel might be cursed, but after triall made, I found by good experience, that I could doe that people of God no hurt by mine Inchantments.

Howbeit we must here remember, that the promise of protection made vnto Gods children, is not absolute, but admitteth exception, as all other promises of temporall blessing doe, and that in this manner: Thou shalt be partaker of this or that blessing, and this or that curse shall be remooued, if it be ex-

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pedient for thee: but if for speciall causes to trie thy faith, and to exercise thy patience, I make deniall, thou must rest thy selfe contented in my good will and pleasure.

By warrant of this doctrine, a question commonly mooued, may be resolved: Whether the seruant and child of God, may be bewitched or nor?

Out of that which hath beene said, I answer, he may; and that is plaine by the word. For by Gods permission, the holy bodie of Christ himselfe, was by Satan transported from place to place, Matth. 4. Righteous *Job* was miserably afflicted in his bodie by the power of the deuill, and his children, who no doubt were Gods seruants, and brought vp in his feare, as their father was, were slaine by the same power. Yea, Christ himselfe testifieth, Luk. 13. 16. *That a daughter of Abraham*, that is, of the faith of Abraham, *had beene troubled eighteene yeares with a spirit of infirmitie*, which the deuill caused by bowing her bodie together, so as she could not lift her selfe vp, v. 11. And therefore whereas some
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men are of this mind, that their faith is so strong, that all the Witches in the world, and all the deuills in hell cannot hurt them; they are much deceiued. This their faith is but a fond presumption, and no true faith. For no man in the earth can absolutely assure himselfe of safetie and protection from the Deuill; and if any could, it were the child of God; but Salomon saith, *that all outward things may come alike both to the good and to the bad, Eccle. 9. 2.*

Howbeit in this case there is great difference between the seruant of God, and an vnrepentant sinner. Though the godly inan be not exempted from Witehcraft, yet he is a thousand folde more free from the power thereof, then other men are. For there is onely one case, and no more, wherein the Deuill hath any way power to hurt him, and that is, whē it pleaseth God by that kind of crosse, to make triall of his faith and patience, and out of this case, he is alwaies free from the annoyance of the vilest Witches in the world.

If then this be the onely soueraigne

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preservative to keepe a man safe and sure from the power of Witches, and of the Devill, to haue part in the covenant of grace, to be made partaker of Christ, by a true faith, testified by dying vnto all sinne, and living vnto God in newnes of life: we must not content our selues with a formall confession, as many in the visible Church doe, which wanting the life of faith, doe not liue in Christ; but strue to goe further, and to adorne our profession, by framing our liues according to the word, that we may haue our portion in this excellent priuiledge of preservation, from the power and malice of the enemies of God, and all vngodly persons.

Preseruatues of the second sort, are such as concerne the places of mens aboad. For Satan contenteth not himselfe, to haue manifested his malice in afflicting mens persons, but he also enlargeth the same to the molestation of the places where they dwell, by infecting the ayre, and such like. The onely effectuall meanes to remedie this euill, is the Sanctification of the places of our habi-

habitation. Looke as we are wont to sanctifie our meate and drinke, by Gods word, and by praier, and thereby procure his blessing vpon his owne ordinance for our refreshing: so in like manner may we sanctifie the places of our aboad, and thereby both procure the blessing which we want, and also auoid many curses and dangers, which otherwise would fall vpon vs.

If any shall thinke the Consecration of houses and places in this sort, to be a meere deuise of mans braine; let them remember, that in the Old Testament, besides the dedication of the Temple, allowed by all, there was a Law prescribed to the Iewes, for the speciall dedication of euery mans house: *If any hath built a new house* (saith Moses) *and hath not dedicated it, let him returne againe, &c.* Deut. 20. 5. As who should say, he hath omitted a necessarie dutie. Now this dedication was nothing els, but the sanctification of them by word and prayer, wherein they made acknowledgement, that they became theirs by the free gift and blessing of God, and further desi-

red a free and lawfull vse of the same to his glorie, and their mutuall good. A dutie which hath beene performed by the seruants of God in ancient times.

The first thing that *Abraham* did, when he came from *Vr* of the *Chaldeans*, to the land of *Canaan*, which God gaue him to possesse, was the building of an Altar for the worship of God, his sacrificing thereon; and calling vpon the name of the Lord, *Gen. 12. 8.* The same did *Noah* before him at his first comming out of the Arke after the flood, *Gen. 8. 20.* and *Jacob* after him in *Bethel*. And they were al moued hereunto, because they knew their comfortable abroad in those places, came not by their owne endeauour, but from the blessing of God. When the good king *Hezekiah* kept the passeouer in *Ierusalem*, his principall care was, that the Priests and all the people might first be sanctified, and therefore he praied vnto God to be mercifull to them that were not sanctified, *2. Chron. 30. 18.* And as he behaued himselfe in his kingdome, so should every master of a familie be-

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haue himselfe in his house where he dwelleth, labouring to sanctifie the same, that it may be comfortable to him and his; least for neglect thereof, he pull vpon himselfe, and those that belong vnto him, the heauie hand of God in plagues and punishments.

The second kinde of Remedies are Restorative, which serue to deliuer men from Witchcraft, by curing the hurts of Witches in the bodies of men, or other creatures. In the handling whereof, first we will consider, how whole countries, and then how euery private man may be cured and deliuered. Whole Countries and Kingdomes are freed and cured specially by one meanes; The publishing and embracing of the Gospel. When our Sauour Christ had sent the seauentie Disciples to preach in Iurie, at their returne he gaue this testimonie of the effect of their ministerie, *That he saw Satan fall downe from heauen like lightning*, Luk. 10. 18. his meaning was this; As lightning is suddenly and violently sent out of the cloud, and (as it were) cast downe to the earth by the

eracks of the thunder: even so Satan the prince of the world, that ruleth in the hearts of the disobedient, was cast down, and his kingdome ruinated by the power of the Gospel preached. In the times of ignorance the devill triumpheth freely without controulment, but the mist and darkenes of his delusions cannot possibly abide the bright beames of Gods glorious will reuealed by preaching. The Lord of auncient times commanded his people not to doe according to those nations, among whome they dwelt in Canaan; by practising Witchcraft, or following after Sorcerie, Deut. 18. 9. &c. And that they might be able to obey this commandement, Moses prescribeth vnto them this Restoratiue; *the reuerent and obedient hearing of the Lords Prophets*, v. 18. In this our Church, if we would be healed of our wounds, and banish Satan from among vs, who greatly annoieth a great number of our people by his delusions and damnable practises of Sorcerie: the onely way to bring it to passe, is the maintaining of a learned Ministerie; the

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aduancing of Prophets, by whose labors the Gospel may flourish. For the faithfull dispensation thereof, is the Lords owne arme and scepter, whereby he beateh downe the kingdome of darknesse, and confoundeth the workes and enterprises of the deuill.

The second sort of Restoratiues, serue for the cure of particuler persons: for howsoeuer the gift and power of casting out Deuills, and curing Witchcraft be ordinarily ceased, since the Apostles times, it beeing a gift peculiar to the Primitiue Church, and given to it onely during the infancie of the Gospel; yet there may be meanes vsed, and that effectually, for the easing of any person that is bewitched by Satans instruments. Those therefore that are in these daies tormented in this kind, must doe three things.

First, they must enter into a serious examination of themselves, and consider the cause for which it pleaseth God to suffer Satan to exercise them with that kind of crosse. And here vpon diligent enquirie, they shall finde that their

owne sinnes are the true and proper causes of these euills. When Saul was disobedient to the commandement of God, the Lord sent vpon him an euill spirit to vex him, 1. Sam. 15. Hymeneus and Alexander for their pestilent errors were both cast out of the Church, and giuen vp also to Satan, that they might learne not to blaspheme, 1. Tim. 1. 20. in the same manner was the incestuous person dealt withall, 1. Cor. 5. 5.

Secondly, after this Examination, the same parties must shewe forth their faith, whereby they depend on the free fauour and mercie of God for their deliuerance. How may this be done? by heartie prayer vnto God, ioyned with fasting that the same may be more earnest. In which prayer the maine desire of the heart must be absolutely for the pardon of their sinnes, and then for deliuerance from the hurts and torments of diabolicall persons: yet not absolutely, as for the other, but with this condition, so farre forth as it stands with Gods glorie, and their owne good. For

these

these are the bounds and limits of all temporall good things; of them the Lord makes no absolute promise, but with these conditions & qualifications.

Thirdly, the parties bewitched must patiently beare the present annoyance, comforting themselves with this, that it is the Lords own hand, by whose speciall prouidence it comes to passe, and who turneth all things to the good of his chosen. Againe, they are to remember, that he beeing a most wise God, and loning father in Christ, will not suffer them to be tried aboue that they are able to beare, but in his good time will grant a ioyfull issue. Now when the bewitched shall thus submit themselves vnto God, in the crosse, be it that he (vp-on some causes) deferre their deliuerance, yet they shall not finally be deceiued of their hope. For either in this life, at the appointed time, or in the end of this life, by death they shall be eternally deliuered, and put in present possession of euerlasting ease and happines. Thus much of the true remedies against Witchcraft.

In the next place we are a little to examine the false and superstitious Remedies, prescribed and vsed by them of the popish Church.

The most learned Papists of this age doe teach and auouch, that there is in Gods Church an ordinarie gift & power, whereby some men may cast out deuills, and helpe annoyances that come by Witches. The Protestant is of a contrarie iudgement, and holdeth according to truth, that there is now no such ordinary gift left to the Church of God, since the daies of the Apostles.

Reasons of this opiniō may be these.

First, casting out of deuills, and curing such annoyances, are extraordinary and miraculous workes. For Christ accounteth handling of serpents without hurt, speaking with newe tongues, curing of diseases by imposition of hands, (all which are things of lesse moment) to be miracles, Mark. 16. 18, 19. but all these lesser works, yea the ordinarie power of working them is ceased: for it was onely giuen to the Apostles in the Primitive Church, as a meanes

to confirme the doctrine of the Gospel to vnbeleeuers, that neuer heard of Christ before. So Paul saith; *strange tongues* (that is, the gift of speaking strange languages, without ordinarie teaching) *are for a signe, not to them that beleue, but to them that beleue not,* 1. Cor. 14. 22. And for the same ende were all extraordinarie gifts then giuen. Seeing therefore the doctrine of the Gospell hath beene alreadie established, and the truth thereof sufficiently confirmed by miracles in the Primitiue Church, the same gift must needes cease vnto vs. For if it should still continue, it would call into question the effect of the Apostolicall preaching, and implic thus much, that the Gospel was not well established, nor sufficiently confirmed by their extraordinarie Ministerie, and miracles accompanying the same. Againe, if the gift of working miracles should remaine, then the promise of God for his speciall and extraordinarie assistance therein should yet continue: for the gift and promise goe together, so long as the promise is in force, so long is the gift

gift also: but the promise made by Christ, *In my name shall they cast out devills, and speake with new tongues*, Mark. 16. was in force onely in the persons and Ministerie of the Apostles, and those that had extraordinarie and immediate calling from God, and it ceased when they and their calling ceased. Therefore if Ministers now should lay their hands on the sicke, they should not recover them: if they should annoint them with Oyle, it should doe them no good, because they haue no promise.

Howbeit the Papists stand stiffely in defending the continuance of these gifts.

First, they say, the Church of the New Testament is nothing inferiour to that of the Old. The Iewish Church before the coming of Christ, was the Church of the Old Testament, and had the power and gift of casting out Devils. So saith our Sauour himselfe, Matth. 12. 27. *If I through Beelzebub cast out Devils, then by whome doe your children cast them out?* In which words he ascribeth this gift vnto the Iewes, therefore

it should seeme, the same remaineth still in the Church.

Ans. That place of Scripture is diversly expounded. Some by *children* there mentioned, vnderstand the Apostles, who were Iewes borne, and had receiued from Christ this gift & power to cast out deuills. Which if it be so, it maketh not for them, because they had it extraordinarily. But I rather thinke, that by *children*, are meant the Exorcising Iewes, before Christs time, who did cast out deuills among them, pretending an abilitie to doe this worke in the name of God; whereas in truth, they were all flat Sorcerers, and did it by vertue of a league & compact made with the Deuill. Which practise hath been of long continuance, and is at this day common and vsuall among the Popish sort. And that there were such Exorcists among the Iewes, it is euident. For such were those Vagabonds which came to Ephesus, and tooke vpon them to cast out deuills by the name of *Iesus*, and *Paul*, Act. 19. 13. but the man in whome the euill spirit was, (so soone as they

they had adured the spirit) ranne vpon them, and mightily preuailed against them, v. 16. Now if they had done this great worke by the power of God (as they pretended) the holy Ghost would not haue called them Exorcists and Vagabonds; neither could the euill spirit possibly haue ouercome them, as he did. Again, in the histories of the Iewes are recorded many practises of such as exercised this power among them. *Raphael* the angel telleth *Tobias*, that a perfume made of the heart and liuer of a fish, will helpe a man vexed with an euill spirit, *Tob. 6. 7.* which counsell is flat Magicke, for there is no such vertue in the liuer of a fish. And in other histories we read, that one *Blasius* a Iew, by the smell of a certaine roote put to the nose of a man possessed with a deuill, caused the deuill to come out of his nostrills, and forsake him; which thing was done in publike place before *Vespasian* and others. This also was effected by meere conjuration. For what vertue can there be in any roote or hearb in the world, a uailable to command and enforce Sa-

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can to depart from a man possessed? And yet such feates were plaied by sundrie Magicians among the Iewes! Whereupon I conclude, that the meaning of our Saviour in the place alleadged, is in effect thus much; *If I by the power of Beelzebub, &c.* that is, you haue among you sundrie Magicians and Exorcists, who pretend and exercise the gift of casting out deuills, and you thinke they doe it by the power of God, why then do you not carie the same opinion of me also?

Their second reason is grounded on the promise of Christ, Mark. 16. 17. *These tokens shall follow them that beleue, In my Name they shal cast out Deuills, &c.* whence they gather, that there shall be alwaies some in the Church, who shall haue power to cast forth Deuills, if they beleue.

Ans. That promise was made by Christ vnto his Church, to be fulfilled immediately after his ascension. It did not extend to all times, and persons, so long as the world endureth, but onely to the times of the primitive Church, and to such as then liued. For to them

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onely the doctrine of the Gospel was to be confirmed by signes and miracles. And this lasted about 200. yeares next after Christ his ascension. During which time, not onely the Apostles and Ministers, but euen priuate men, and souldiers wrought many miracles.

The third reason is taken from experience, which (as they say) in all ages from the Apostles times to this day sheweth, that there haue beene alwaies some in the Church, which haue had this gift of casting out deuills, and curing the hurts of Witchcraft.

Ans. This gift continued not much about the space of 200. yeares after Christ. From which time many heresies beganne to spread themselues; and then shortly after Poperie that myserie of iniquitie beginning to spring vp, and to dilate it selfe in the Churches of Europe, the true gift of working miracles then ceased, and in stead thereof came in delusions, and lying wonders, by the effectuall working of Satan, as it was foretold by the Apostles, 2. Thess. 2. 9. Of which sort were and are all those mi-

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acles of the Romish Church, whereby
simple people haue beene notoriously
deluded. These indeede haue there con-
tinued from that time to this day. But
this gift of the holy Ghost, whereof the
Question is made, ceased long before.

To proceede yet further, we are here
to consider the particular Remedies,
which they of the Popish Church haue
prescribed against the hurts that haue
come by Witchcraft. And they are
principally five.

I. The name Iesus.

II. The use of the Reliques of Saints.

III. The signe of the Crosse.

IV. Hallowed creatures.

V. Exorcismes.

I. First, for the name *Iesus*: Thus
much we grant, that any Christian may
lawfully call vpon the name of *Iesus* in
prayer, for the helpe and deliuerance of
those that are possessed and bewitched,
but yet with the caueat and condition
before specified, If it be the wil of God,
and if their recouerie may make for his
glorie, the benefit of the Church, and
the good of the parties diseased.

But

But the Papist by the vse of this name, intenderh a further matter, to wit, that the very name vttered in so many letters and sillables, is powerfull to cast out Deuills, and to helpe those that are bewitched. For when it is vttered, then (say they) the authoritie of Christ is present, that the worke may be done. A flat vntruth, and a practise full of daunger. For, let this be well considered, whatsoeuer any man doth in this case, he must doe it by vertue of his calling, and haue also his warrant for the doing thereof out of the word; which if he want, and yet will vndertake such a worke, he may iustly feare the like euent that befell the vagabond Iewes that were Exorcists, Act. 19. 13. Now the Church of Christ hath no warrāt in the word, to vse this name of Christ for any such purpose; neither hath any ordinary Christian a special calling from God so to doe. Therefore he may not doe it.

And whereas they would beare men in hand, that the saide name, of all the names of Christ, and aboue all other things, is of most special vertue, though

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it be vsed euen by a man that wanteth faith, because the Apostle saith, *At the name of Iesus every knee shall bow, both of things in heauen, in earth, and vnder the earth*, Phil. 2. 10. and by things vnder the earth are meant the deuill: we must know that their allegation is weake, and that they greatly abuse the place. For there the name *Iesus*, is not onely a title of Christ, but withall signifieth the power, maiestie, & authoritie of Christ, sitting at the right hand of the father, to which all creatures in heauen, earth, and hell are made subiects; and by that power indeede (if they had it at command) they might be able to cure the hurts of Witchcraft.

II. The second speciall Remedie, is the vse of Saints Reliques; as the bookes, bones, apparel, staues, or such like, which being but touched of the parties vexed, are excellent meanes to recouer them.

Ans. The vse of these things, to the purposes aforesaid, is a meere superstitious practise. For first, they haue not the true Reliques of the Saints, as would plainly appeare, if a true Inuentorie

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were taken of all such as they say are to be found in their Monasteries & Churches. Secōdly, though they had the, yet they haue no warrant or calling to vse the to this end: for in al the word of god, there is neither cōmandement to warrant the vse, nor promise to assure any man of a blessing vpon the vse of them. Albeit they would seeme to haue some warrant, and therefore they alleadge that which is written, 2. king. 13. 21. of a dead man, who beeing for hast thrown into the sepulchre of Elisha, so soone as he touched the bones of Elisha, reuiued and stood vpon his feete. To this also they adde the examples of cures done by *Peters* shadow, Act. 5. 15. and of sundrie diseases healed by *Pauls* handkerchiefs, Act. 19. 12. *Ans.* These things indeede are true, but they serue nothing to their purpose. For first, the quickning of the dead souldier, came not from any vertue in the corps of Elisha; but it was a miracle, which it pleaseth God then to worke, by meanes of the corps, that the Iewes at that time might be confirmed in the truth of that doctrine, which Elisha

tha had taught them from God, and which before his death they had neglected, as I haue before shew'd: And it was a thing onely then done, and neuer since. It cannot therefore be a ground for the ordinarie vse of Reliques. Againe, touching the other examples: I answer, that both Peter and Paul had the gift of working Miracles, & hauing the gift, they might vse such meanes for the present to cure diseases. But the Papists are not able to shewe, that God hath giuen them the like gift whereby they might be warranted for the vse of the like meanes: neither can they assuredly hope for successe, although they should vndertake to vse them.

III. The third Remedie, is the signe of the Crosse, made vpon the bodie of the partie tormented. Behold to what an height of impietie they are growne, ascribing that to the creature, which is proper to the Creator. For the power of working miracles, is proper onely to the Godhead. The Prophets and Apostles in their times did not worke them of themselues, but were onely Gods pas-

five instruments, in this manner: When the Lord intended by them to worke any miracle, they receiued from him at the same time an extraordinarie & speciall instinct, whereby they were moued to attempt the worke. They therefore yeelded themselues to the present motion of Gods spirit, to be his instruments onely in the dispensation of the worke: but the sole author and producer of the miracle, was God himselfe. And in this case the very manhood of our Saviour Christ, considered apart from his Godhead, had no power of it selfe, but was onely the instrument of his Godhead, whensoever it pleased him in that kinde to manifest the same. Wherefore to ascribe this vertue to the Crosse, beeing a creature, or the worke of a creature, is to communicate the incommunicable power of the Creator to it, which is plaine blasphemie.

IV. The fourth Remedie, is the vsing of hallowed things; as hallowed graines, salt, water, bread, images, specially the image of *Agnus dei*.

Ans. Hallowed creatures are in truth

vnhallowed superstitions. For euery creature is sanctified by the word and prayer, 1. Tim. 4. 4. by the word, when God in his word commands vs to vse it for some ende; and by prayer, when we giue thanks for giuing the creature, and withall desire his blessing in the vse thereof. Now let any Papists shew me one letter or sillable in all the Booke of God, commanding the vse of a creature for any such ende.

They affirme indeede, that *Elisba* wrought miracles by hallowed salt, for by it he cured the bitter waters, 2. king. 2. 21. But the Prophet vsed not hallowed, but common salt, and that not ordinarily, but onely then, as a means whereby to worke a miracle. It was therefore powerfull in his hands, because for the doing thereof, he had power and warrant from God extraordinarily: and it cannot be so in any other, which haue not the same gift.

V. The fift and last Remedie, is Exorcisme, which is an adiuring and commanding the Deuill in the name of God to depart from the partie posses-

fed, and cease to molest him any more. This meanes was vsed by our Sauour Christ himselfe, and after him by his Apostles, and other beleeuers in the time of the Primitiue Church, when the gift of working Miracles was in force: but in these daies (as I said before) that gift is ceased, and also the promise of power annexed to the vse of adjuration: and therefore the means thereof must needs cease. And for an ordinarie man now to command the Deuill in such sort, is mere presumption, and a practise of Sorcerie.

Secl. IV.

IV. Quest. *whether the witches of our age are to be punished with death, and that by vertue of this law of Moses?*

I doubt not, but in this last age of the world, and among vs also, this sinne of Witchcraft ought as sharply to be punished as in former times; and all Witches beeing thoroughly convicted by the Magistrate, ought according to the Law of *Moses* to be put to death. For prooffe hereof, consider these reasons.

First,

First, this Law of Moles flatly enioyneth all men, in all ages, without limitation of circumstances, not to suffer the Witch to liue, and hereupon I gather, that it must stand the same, both now and for euer to the worlds ende.

Patrons of Witches except against this, holding that it was a Iudiciall law, which continued but for a time, & concerned onely the Nation of the Iewes, and is now ceased. But I take the contrarie to be the truth, and that vpon these grounds.

I. Those Iudiciall Lawes, whose penaltie is death, because they haue in the a perpetuall equitie, and doe serue to maintaine some morall precept, are perpetuall. The Iewes indeede had some Lawes of this kind, whose punishments were temporall, and they lasted onely for a certaine time: but the penaltie of Witchcraft, beeing Death by Gods appointment, and the inflicting of that punishment, seruing to maintaine the equitie of the three first morall precepts of the first Table, which cannot be kept, vnlesse this Lawe be put in execution: it

must necessarily follow, that it is in that regard morall, and binds vs, and shall in like sort bind all men in all ages, as well as the Iewes themselues, to whome it was at that time personally directed.

I I. Euery Iudiciall law, that hath in it the equitie of the law of nature, is perpetuall; but the Law of punishing the Witch by death, is such. For it is a principle of the law of nature, holden for a grounded truth in all countries & kingdomes, among all people in euery age; that the traytour, who is an enemy to the State, and rebelleth against his lawfull Prince, should be put to death: now the most notorious traytour and rebell that can be, is the Witch. For shee renounceth God himselfe, the King of kings, shee leaues the societie of his Church and people, shee bindeth herselfe in league with the Deuill: and therefore if any offender among men, ought to suffer death for his fact, much more ought shee, and that of due desert.

The second reason for the prooffe of the point in hand, is this; According to Moses lawe euery Idolater was to be

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stoned to death: Deut, 17. 3, 4, 5. *If there be found any among you, that hath gone and serued other gods, as the Sunne, the Moone, or any of the hoast of heauen: if the thing vpon enquirie be found to be true and certen, thou shalt bring them forth vnto thy gates, whether it be man or woman, and shalt stone them with stones till they die.* Now this is the very case of a Witch, shee renounceth the true God, and maketh choice to serue the Deuill, shee is therefore a grosse Idolater, and her punishment must be suitable. It is alledged by the fauourers of the contrarie part, that *Peter* denied Christ, and yet was not put to death: I answer, there is great difference betweene Peters deniall of Christ, and Witches denying of God. Peters deni-
all was vpon infirmitie, and in hast: the Witch denieth God vpon knowledge, and deliberation, wittingly and willingly. Againe, Peter did not vpon the deni-
all betake himselfe to the Deuill, but turned vnto Christ againe, which he testified by his heartie and speedie repentance: but Witches denie God, and betake themselves to the Deuill, of their

owne

own accord, as is manifest euen by their own confessions at their arraignments.

The third reason. Euery seducer in the Church, whose practise was to draw men from the true God, to the worship of Idols, though it were a mans owne sonne or daughter, wife or friend, by the peremptorie degree and commandement of God, was at no hand to be spared or pitied, but the hand of the witnessse first, and then the hands of all the people must be vpon him; to kill him, Deut. 13. 6. 9. If this be so, no Witches conuicted ought to escape the sword of the Magistrate: for they are the most notorious seducers of all other. When they be once intangled in the Deuills league, they labour to invre their dearest friends and posteritie, in their cursed and abominable practises; that they may be the more easily drawne into the same confederacy, wherewith they themselves are vnited to Satan. I might here alleadge that they deserue death, because many of them be murderers, but I stand not vpon that instance, because I hold in the generall that Witches are

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doe no hurt either to man or other crea-
tures, and that by vertue of Moses Law,
onely for their leagues sake, whereby
they become rebells to God, Idolaters,
and seducers, as now hath beene shew-
ed. Notwithstanding all that hath
beene said, many things are brought
in defence of them, by such as be their
friends and welwillers.

First, it is saide, that the hurt that is
done, comes not from the Witch, but
from the deuill: he deserues the blame,
because it is his worke, and she is not
to die for his sinne. *Ans.* Let it be gran-
ted, that the Witch is not the author of
the euill that is done, yet shee is a con-
federate and partner with the Deuill in
the fact, and so the law takes hold on
her. See it in a familiar comparison. A
companie of men conspire together in
a robberie, by common consent some
stand in open place to espie out the boo-
tie, and to giue the watchword, others
are set about the passage, priuily to rush
vpon the man, and to spoile him of his
goods. In this case what saith the Law?

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The parties that gaue the watchword, though they did nothing to the man, yet beeing accessories and abettors to the robbrie by consent, they are theeves, and liable to condemnation and exequution, as well as the principalls. Euen so stands the case with the Witch. In the working of wonders, and in all mischicous practises, he or she is partaker with the deuill by consent of covenant: the Witch onely vseth the watchword, in some charme or otherwise, and doth no more; the deuill vpon notice giuen by the charme, takes his opportunitie, and works the mischeife. He is the principall agent, but the other yeeldeth helpe, and is rightly liable to punishment. The reason is, because if the deuill were not stirred vp, and pro-uoked by the Witch, he would neuer do so much hurt as he doth. He had neuer appeared in Samuels likenes, had he not beene solicited by the Witch of Endor. He would not haue caused counterfeit serpents and frogges to appeare in Egypt, but for Iannes and Iambres, and other Inchanters. And in this age there
would

would not in likelihood be so much hurt & hinderance procured vnto men, and other creatures by his meanes, but for the instigation of ill disposed persons, that haue fellowship and societie with him.

Againe, they obiekt, that Witches conuicted, either repent, or repent not: If they repent, then God pardoneth their sinne, and why should not the Magistrate as well saue their bodies & let them liue, as God doth their soules. If they doe not repent, then it is a dangerous thing for the Magistrate to put them to death: for by this meanes he kills the bodie, & casts the soule to hell.

Ans. All Witches iudicially & lawfully conuicted, ought to haue space of repentance granted vnto them, wherein they may be instructed and exhorted, and then afterward executed. For it is possible for the to be saued by Gods mercie, though they haue denied him. Secondly, the Magistrate must execute iustice vpon malefactors lawfully conuicted, whether they repent or not. For God approoueth the iust execution of

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iudgement vpon men, without respect to their repentance: neither must their impenitencie hinder the execution of iustice. When the people of Israel had committed Idolatrie in worshipping the golden calfe, Moses did not expect their repentance, & in the meane while forbore the punishment, but he and the Leuites presently tooke their swords and slue them, and the Lord approoued their course of proceeding, *Exod. 32. 28.* When Zimri an Israelite had committed fornication with Cozbi a Midianitish woman, Phineas in zeale of Gods glorie executed iudgment vpon them both without any respect vnto their repentance, *Numb. 25. 8.* and is therefore commended, *Psalm. 106. 30.* Warres are a worthie ordinance of God, and yet no Prince could euer attempt the same lawfully, if euery souldier in the field should stay the killing of his enimie, vpon expectation of his repentance. And whereas they say, that by executing an impenitent Witch, the Magistrate casteth away the soule; we must know, that the end of execution

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by the Magistrate, is not the damnation of the malefactors soule, but that sinne might be punished: that others may beware of the like crimes and offences, and that the wicked may be taken away from among Gods people.

But some Witches there be that can not be conuicted of killing any: what shall become of them? *Ans.* As the killing Witch must die by another Lawe, though he were no Witch: so the healing and harmlesse Witch must die by this Law, though he kill not, onely for couenant made with Satan. For this must alwaies be remembred, as a conclusion, that by Witches we vnderstand not those onely which kill and torment: but all Diuiners, Charmers, Iuglers, all VVizzards, commonly called wise men and wise women; yea, whoso-
euer doe any thing (knowing what they doe) which cannot be effected by nature or art; and in the same number we reckon all good VVitches, which doe no hurt, but good, which doe not spoile and destroy, but saue and deliuer. All these come vnder this sentence of *Moses*.

ses, because they deny God, and are confederates with Satan. By the lawes of England, the thiefe is executed for stealing, and we thinke it iust and profitable: but it were a thousand times better for the land, if all VVirches, but specially the blessing Witch might suffer death. For the theife by his stealing, and the hurtfull Inchanter by charming, bring hinderance and hurt to the bodies and goods of men; but these are the right hand of the deuill, by which he taketh and destroyeth the soules of men. Men doe commonly hate and spit at the damnifying Sorcerer, as vnworthie to liue among them; whereas the other is so deare vnto them, that they hold themselues and their country blessed that haue him among them, they flie vnto him in necessitie, they depend vpon him as their God, and by this meanes, thousands are caried away to their finall confusion. Death therefore is the iust and deserued portion of the good Witch

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